

China

New Ideas vs. Old
in a Village

Reconstructs

VOL. XXIV NO. 2

FEBRUARY 1975

卑贱者最聪明
高贵者最愚蠢





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FEBRUARY 1975



PUBLISHED MONTHLY IN ENGLISH, FRENCH, SPANISH,
ARABIC AND RUSSIAN BY THE CHINA WELFARE
INSTITUTE (SOONG CHING LING, CHAIRMAN)

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COVER PICTURES:

Front: Wang Mieh-kung, member of the Hsiao-chin-chuang brigade, lectures at an evening political class. The characters on the blackboard read: "The lowly are most intelligent; the elite are most ignorant." (p. 10)

Back: A mountain of salt at the Talién salt field.

Inside front: To the Stream in the Snow (Kirin province)

Inside back: A new animal tender with her teacher.

Editorial Office: Wai Wen Building, Peking (37), China. Cable: "CHIRECON" Peking. **General Distributor:** GUOZI SHUDIAN, P.O. Box 399, Peking, China.

We Don't Put Our Trust in Heaven, We Make Revolution

Staff Reporter

THE CURRENT MOVEMENT TO CRITICIZE LIN PIAO AND CONFUCIUS IS GOING ONE STEP FURTHER IN FREEING THE PEOPLE'S THINKING FROM CENTURIES OF HAMPERING TRADITION. HOW IS SUCH A PROFOUND TRANSFORMATION BEING BROUGHT ABOUT? WHAT'S HAPPENING IN HSIAOCHINCHUANG, A SMALL VILLAGE SOME 100 KILOMETERS EAST OF PEKING, IS A GOOD EXAMPLE.

ALTHOUGH it has been many years since the 101 families of Hsiao-chin-chuang, poor tenant farmers before liberation, improved their livelihood—with land reform after liberation and later through collective effort—first in an agricultural producers' cooperative and then a people's commune—it cannot be said that the old cultural influences spreading the ideology of the former reactionary ruling classes have been totally eradicated from the people's minds.

To remedy this, as part of the cultural revolution, an evening political school was set up in the village. Commune members study the works of Marx, Engels, Lenin, Stalin and Chairman Mao and take courses in agricultural science and general knowledge. Now these peasants, who were denied the bare means of existence in the old society, can go to school after work. There they write articles and poems, study history and discuss various philosophical problems. Since the Lin Piao-Confucius criticism began these have included criticism of the ideas spread by the former reactionary ruling classes, things like male supremacy and the fatalism arising out of the belief that what happens is "the will of heaven".

In the past this small village was often an island of mud hovels, for this low-lying area was flooded or waterlogged nine years out of ten. Late last autumn when I visited it, surrounded by fields of luxuriant crops, it was like an island in a green sea.

These lowlands have been turned into a granary. The flaming sorghum spikes standing militantly erect seem to speak the determination with which the commune members here are conquering nature. I found them cutting corn, much of it with ears 30 centimeters long. The village threshing ground, used for stacking the harvest, was already completely filled, even though a third of the crop was still in the fields. In the past this ground was never full, they told me, even in a good year. They were in high spirits because they hadn't found a single ear damaged by corn borers. "It's a result of our criticizing Lin Piao and Confucius and getting rid of our fatalist outlook," they said.

Masters of Their Destiny

"The old idea that we had to bow to circumstances because they were made by heaven was deeply

ingrained in the peasants' thinking," says Wang Hsin-min, 39, a production team leader. "But now we're struggling against it consciously." He gives the matter of flood control as an example.

"This vast stretch of lowland on the lower reaches of nine tributaries of the Haiho River used to be like a natural reservoir every autumn. But whether or not we got any crop the landlord still demanded his three tons a year from the lot of us. We lived on bran and wild vegetables all year round and often people had to leave the village because of flood or famine. We couldn't do anything about flood control and never even dreamed of trying.

"The rulers of the past never did anything and just used to tell us this or that flood was the will of some goddess, or 'It's just your hard luck to be born out here in

Wang Hsin-min (left) and Wei Wen-chung, an old poor peasant, working on a poem.



The Hsiao-chin-chuang brigade had another good wheat harvest last year.





Wall newspaper poems criticizing Lin Piao and Confucius.

the wilds instead of in the city'. In other words, if it's your fate to be poor, you're poor; it's only natural that you should be exploited and plagued by floods.

"After liberation we achieved both political and economic emancipation. Since the commune was set up we've replaced all our mud houses with brick ones with tile roofs. We no longer have to worry about where our food and clothing are coming from. Well, heaven is still heaven, but why then is it no longer our fate to be poor? The answer is: Because it has nothing to do with heaven. It's because the social system has changed and we've taken our destiny into our own hands."

In 1963 Chairman Mao issued a call to bring the Haiho under per-

manent control and people of provinces all along the river launched a tremendous control project. Now this great stretch of lowland no longer faces the menace of flood. The peasants say, "Goddess? Rubbish. It's the people's political power that ends natural disasters."

How Revisionism Used Fatalism

In 1961 the commune began plans for mobilizing its collective strength to remake a stretch of alkaline land which was waterlogged every autumn but which could not hold water and dried up in spring droughts. Just at that time a work team arrived from the county town. Its members said the land of this low-lying region was so poor that peasant income could not be improved through agriculture alone and that commune members should be encouraged to undertake household sideline production or to open up wasteland for private plots. "With such ideas being spread, old capitalist tendencies cropped up," Wang relates. Some commune members stopped working in the brigade's collective fields and spent all their time opening up private plots, growing garlic and other vegetables, fishing or making matting, all for private sale on the market. As a result the brigade's fields were neglected and weeds grew higher than the crops.

Some rich peasant elements who didn't like socialism started spread-



Chairman Mao's philosophical thinking helps the science group, some of whom are pictured above, in their study of the laws of scientific farming.

ing Confucian fatalism — they said this low area was made to be poor — and capitalist thinking about making a pile for one's self, saying, "A horse doesn't fatten unless he grazes at night" and "You can't get rich without a little dealing on the side". The poor and lower-middle peasants* began to worry about the way the collective economy was being undermined.

"We found out that all this was part of Liu Shao-chi's revisionist line only after the cultural revolution started. Then our study of Chairman Mao's works and criticism of revisionism made us aware that we'd never be able to march

* This is a political term denoting class status and not present economic status. In class struggle the poor and lower-middle peasants are the most reliable allies of the proletariat.



straight down the socialist road unless we got rid of the poisonous influence of fatalism in our own minds."

Man Decides

Wang confesses that sometimes he himself felt rather pessimistic about ever overcoming natural disasters until he studied Chairman Mao's *On Practice*.

There was no snow or other precipitation in the winter of 1971, he related, and no soaking rain the next spring. Not enough water was available for transplanting rice seedlings on 10 hectares of paddy fields belonging to this team and one other. "First I wanted to wait for the rain," he said. "Then the brigade leaders decided to grow sorghum instead. I thought that if we got the sorghum seed in the ground all right, pretty soon there'd be rain. But there wasn't, and a lot of the seed never came up. The leader of the other team was different. He made a careful analysis of the moisture in the fields and cultivated them intensively. They got 2,500 kg. more than we did. I was very depressed.

"We were studying *On Practice* at the night school. In it Chairman Mao says, **'If a man wants to succeed in his work, that is, to achieve the anticipated results, he must bring his ideas into correspondence with the laws of the objective external world; if they do not correspond, he will fail in his practice.'** It made me realize that I was to blame for our brigade's loss in production. When we talked about what we learned I said I had been hampered by the thought of waiting for the rain, and didn't investigate and analyze the external objective laws as the other team leader had. Therefore I was helpless before nature."

Wang Hsin-min learned a valuable lesson from his failure. That autumn when it was time to sow the winter wheat, the corn was still standing in the fields they wanted to sow. It was ripening late because of the spring drought. Some people urged cutting the corn in its unripe state. Wang studied the cornfields and thought of a way to solve the problem—sow the wheat between the corn rows. This would get the seed in the ground

on time and still give the corn a chance to ripen. People began praising him as a very capable leader. "I didn't think up this idea because I have any special ability," he said, "but because I've studied Chairman Mao's *On Practice*. I'm not going to wait for heaven any more, now I know that man is the master of the land."

The lesson for Wang was also a lesson for the other commune members. They seized the initiative in the struggle against nature and this was also when they began to fight the idea of fate in their own minds more consciously. In the summer of 1972, just when the seedlings were growing nicely, successive downpours submerged the fields in some 30 centimeters of water. In a battle of two days and two nights the team managed to drain off the accumulation with pumps and waterwheels, but right afterwards even heavier rains inundated the fields again.

Some people said in despair, "Maybe the old sayings are right: 'Crops depend on heaven and all man can do is dream' and 'Man may make a thousand plans but it's heaven's that decides'." The Communist Party branch called the team members together at the night school to criticize this idea. This gave them the will to drain off the water a second time, a matter of two nights and a day. They got a good harvest. "In growing crops it's man who's decisive," the commune members said.

In recent years the Hsiao-chin-chuang commune members have raised the slogan, "Man can conquer nature. With our two hands we will overcome drought, waterlogging and alkaline soil." They leveled the land and dug canals to gradually wash the alkali out of the soil. In three years of hard work they have covered their alkaline lowland with 10 cm. of rich river silt. By 1973 more than half their cultivated land had been made into fields that give good yields despite drought or too much rain.

Wiping Out Pests in the Mind

The criticism of Lin Piao and Confucius that began last year has brought the people of Hsiao-chin-chuang to a deeper understanding of the influence of fatalism. They

feel that they have got to the root of what had been holding back their thinking. They now know that when a social system is undergoing a radical change the representatives of the dying classes always spread such theories to immobilize the people in the hope of bringing back the old social system.

Two thousand years ago Confucius propagated the idea that "Life and death are pre-ordained, riches and honors come from heaven". Trying to stop the slaves from rising in rebellion, he said that it was ordained by heaven for the slaveowners to oppress the slaves. In the same way, Lin Piao insinuated that he was a genius, a born ruler, trying to usurp Party and state power.

"Those reactionaries are like two poisonous melons that come from the same vine," declared Wei Wen-chung, a man who had suffered a great deal in the old society, in his night school political class. "They took the same road and dreamed the same dream—both wanted restoration."

The commune members came to realize that the idea of bowing to "the will of heaven" is a spiritual opiate used by the reactionary rulers to make the people accept oppression and exploitation at their hands, and by the class enemy after liberation to undermine socialist revolution and construction. Its poisonous influence had to be cleared out.

While the commune members were engaged in these studies at the night school some of them were also taking a class on prevention of corn borers, known as "the heavenly pests" in the local parlance. They immediately thought of what people used to say before liberation, "Plagues of pests are sent by heaven", and "It's a waste of money to try to control them. More will only come." They discussed the matter and concluded that it was just this kind of thinking that had kept them from deciding to wipe out the pests.

The agricultural science teacher explained that borers breed three generations a year, each time the female laying about 300 eggs. They

(Continued on p. 6)



Wang Tso-shan, secretary of the Hsiao-chuang brigade Communist Party branch.

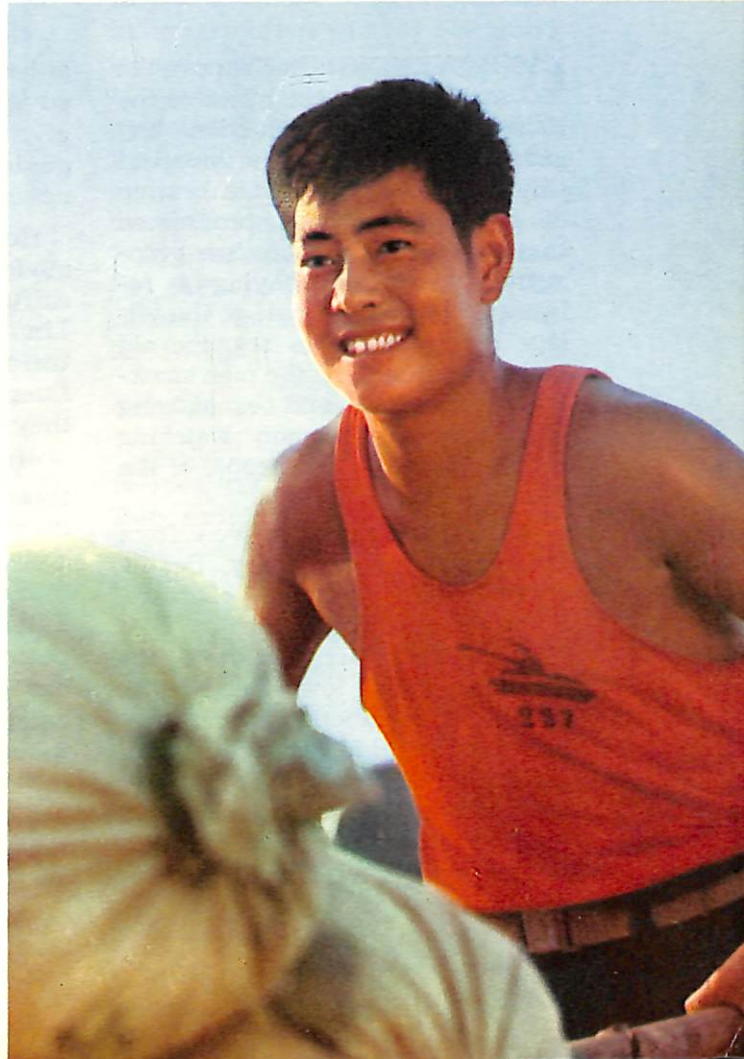
Wang Ting-kuan, who always keeps the collective in mind.



Wang Yen-yun, deputy secretary of the Communist Youth League branch.



Huo Feng-ling, a good production worker and sharp critic of Lin Piao and Confucius.



(Continued from p. 4)

can be wiped out more easily and effectively if they are killed before they lay their eggs.

The whole village, men and women, young and old, went into action to look for borers in the team's cornstalks, which had been distributed to the households for fuel. In three days they found 120,000. Later, in the egg-laying season everybody went to the fields to spread insecticide on 53 hectares of corn and sorghum. The commune members commented, "We've killed the pests and killed the 'heavenly pests' in our minds too!"

Later, the night school political class studied the history of the struggle between the reactionary Confucian school of thought and the progressive Legalists.* They

came across the words of the noted Legalist Hsun Kuang (c. 313-238 B.C.), "Make use of heaven by mastering its laws", a refutation of the Confucian concept. Linking this theory with their own struggle against the will of heaven and their achievements in transforming nature, they gained greater confidence in the ability of man to conquer nature.

This is the way they sum up what they have learned: "If we want to have a better life and guarantee that our socialist motherland will not change its political color, we'll have to go on struggling against the idea of 'the will of heaven'. We don't put our trust in heaven, we make revolution."

*The Legalist school, formed during the Spring and Autumn and Warring States

periods (770-476 and 475-221 B.C.) was an important school of thought opposed to Confucianism. Representing the interests of the rising landlord class, it spread the materialist view that man can conquer nature, in opposition to the idealist concept that man must "obey the will of heaven". It stood for change and reform and was against a return to the old order. It advocated the use of publicly promulgated laws and decrees reflecting the interests of the landlord class to oppose the hereditary privileges and the system of hierarchical granting of domains of the slaveowning aristocracy. It advocated the use of violence to attack the political force of the slaveowning class, and to establish and consolidate a centralized feudal state.

The Confucian school of thought originated with Kung Chiu, known to the world as Confucius, who lived towards the end of the Spring and Autumn period. It is referred to in Chinese by the character *ju* which was originally used for those who helped the slaveowning aristocrats conduct ceremonies and rituals such as funerals. Confucius himself was in this profession in his early years. He advocated returning to the old order, carried on political activity against change and tried in a thousand and one ways to save the tottering slave system. Gradually a school of thought was formed.

New Ideas vs. Old — 2

A Village Hammers Out Its New Culture

Staff Reporter

ONE EVENING after supper the square before the office of the Hsiao-chin-chuang production brigade was all lit up. The sound of singing and the rhythmic beating of gongs and drums proclaimed that the brigade's sparetime propaganda team was having a rehearsal. More than half of the village had gathered to see, the old ladies arriving first, the men smoking their pipes and exchanging comments, the women watching eagerly as the young people of the village perform.

Most of the numbers were from the model revolutionary Peking operas, solos, dialogues, choruses. Some among the audience beat time, while others followed the melodies in a low voice. The commune members' interest recalled to my mind what Wang Tso-shan, secretary of the brigade's Communist Party branch, had told me earlier. "The model revolutionary operas with worker, peas-

ant and soldier heroes that appeared during the cultural revolution give us a big lift," he said. "They guide us in the revolution, so we never tire of learning them."

He said they appreciate the model operas even more since the cultural revolution and criticism of Lin Piao and Confucius taught them to realize the poisonous influences in the traditional operas they formerly sang.

"We've always been a rather theater-loving place," he said, "we used to like the *pingchu*, our local style of opera, shadow plays and folk dances such as the boat dance. Then after liberation we began performing short plays reflecting our new life. In the years right before the cultural revolution, though, there was a man in the county cultural bureau who was badly influenced by Liu Shao-chi's revisionist line. He said plays about the countryside weren't very

exciting and that we should put on traditional operas—these were really spectacular."

In those years the radio, the films and professional troupes that came to Hsiao-chin-chuang were always performing old operas. Under their influence the brigade spent 3,000 yuan on costumes, things like embroidered robes for emperors and court ladies. It set up a *pingchu* opera troupe, learned and staged 15 traditional operas.

"After we performed them a while, though, we found we could not stomach them," Party secretary Wang said. "Those operas dealt with nothing but landlords and their getting into higher official positions, making more money and securing more concubines. The working people were made to look stupid, awkward and ridiculous. In fact, they only appeared either as old retainers or young girls who were servants."



Wei Yung-sheng recites a quick-rhyme of his own composition on changes in the team.

No More Exploiter-Heroes

During the cultural revolution the commune members found out that it was Liu Shao-chi who had been promoting the old operas, trying to make the exploiting classes look good in order to create a climate of opinion for the restoration of capitalism. "When the model operas appeared we all felt that now at last the working people could hold up their heads on the stage," Wang observed. Everybody wanted to learn the new operas.

The brigade sold the old costumes and bought a television set so the members would have more chance to see the new operas. The sparetime propaganda team teaches people to sing them at the night school. Now most brigade members, even oldsters of 70 or 80 and children of six or seven, can sing at least a few songs from the operas.

"The commune members say that seeing too many old operas made people want to go crooked and start exploiting others," Wang explained. "Today it's different — we sing about heroes and try to be like them."

He told of something that happened in their brigade that was just like an incident in the model opera *Song of the Dragon River*. In the opera one commune brigade flooded its own fields in order to save a larger area belonging to another brigade. When part of the Hsiao-chin-chuang area was waterlogged in 1972 the brigade made a breach in the dyke between its land and that of a neighboring brigade on higher land so that the water from the latter could drain

off. When members of the other brigade came to thank them, the Hsiao-chin-chuang people replied in the words of the opera, "The fields before and behind the mountain are all fields of the people's commune. We're all one family so don't talk like we're not."

"We don't just want to drive the landlords, emperors, feudal ministers and warriors off the stage," Wang observed. "We want to drive the ideas that these old operas spread out of our heads. That was the object of the mass campaign to repudiate the ideas of Confucius and his follower Mencius which the Party has led since last winter."

Songs for New Customs

The rehearsal numbers reflecting changes since the criticism of Lin Piao and Confucius began drew the greatest approval from the listeners. The dramatized song "Our Commune Sisters Go to Night School" reflects the exhilaration of the women after the policy of equal pay for equal work with men has been strictly carried out. A group of vivacious young women sang:

*Our commune sisters have
high aims,
They lead in work, they're
full of drive.
They don't let their house-
work stop them,
Every night they go to school.
With Chairman Mao's rev-
olutionary line as guide,
They're making big strides
on the road of revolution.*

As the song was being sung, some of the women in the audience

joked with each other, "We'll have to keep on working and studying hard. We've already been written into a song."

Bursts of laughter greeted the ballad "The Custom Has Changed", sung by a young humorist named Wei Yung-sheng to his own accompaniment on the drum. He criticized and poked fun at the idea of looking down on women and housework, which had been the practice of some of the men in the commune in the past. He praised the new custom of men and women sharing housework now taking hold after criticism of the Confucian-Mencian idea of the inferiority of women.

Strange to say, the loudest applause came from the butt of the humor, the men. When I asked the writer-performer after the rehearsal how he had come to write it he answered me with lines from the song. "I used to think —

*Never since the world began
Has woman's work been
done by man.*

"I, too, used to —

*Come home from work, sit
on the bed,
And not do a thing but wait
to be fed.*

"When I understood that looking down on women was part of the reactionary teachings of Confucius and Mencius, I saw that our women are working as hard as our men to build socialism and should enjoy equality in the home. Now if I get home before my wife I start cooking the meal."

Since the criticism of Lin Piao and Confucius began he has written four quick-rhymes to be recited to the rhythm of bamboo clappers, four ballads sung to drum accompaniment and 11 poems. "We peasants too must use literature and art to criticize Confucian and Mencian ideas and spread socialist ideas to educate ourselves," he said.

Militant Poetry

The Hsiao-chin-chuang brigade has more than 100 members who can write poems. They have penned over a thousand of them, giving expression to their feeling for socialism. Production team leader Wang Hsin-min is a poet as



A political class at the Hsiao-chin-chuang night school.

The commune members are always learning to sing more songs from the model revolutionary operas.



Some members of the activists' theoretical study group.



Members of the women's volleyball team.



well as a good farmer. Taking as his subject the extra-large measure with which the landlord has collected rent grain from his tenant farmers, he wrote a poem criticizing Lin Piao's scheme for bringing back the old society.

*Oh, measure, measure,
With your big bloody mouth
like a tiger's —
One measure of wheat cost
a thousand measures of
tears.
The river of our tears was
endless.
The landlords fattened on it
While the poor were drained
to skin and bones. . . .
Lin Piao wanted restoration,
He wanted this kind of meas-
ure again
And to make us suffer as of
old.
Well, we'll give him measure
for measure
And fight him to the end!*

In a poem entitled "Sinking a Well", he wrote:

*The drill rig pierces the
clouds,
The drill bit, the Dragon
King's watery palace.
Our revolutionary drive
moves mountains
And makes the lakes and
seas obey our will.*

Yu Cheh-huai (left) narrates for his family an episode in the history of the working people's struggle against Confucianism.



The custom of writing poetry was started in Hsiao-chin-chuang in the winter of 1972 by some local young people who had returned to the countryside after graduation from middle school in town. The brigade was in a campaign to dig silt from a riverbed for use as fertilizer. The young people put up poems expressing their eagerness to transform nature. Other commune members wanted to do this too, so they got someone to teach them the rudiments of verse-writing at night school. The commune members found that they too could express what was in their hearts in simple, imaginative language. Everyone tried his hand at it.

During rest breaks between digging in the riverbed, one person would make up a verse and another the next. One went:

*Battle drums roll beside the
Chienkan River,
Carts of rich silt roll by,
Red-tasselled whips speed the
horses,
I'll race you and we'll fly!*

Another was a chanty for a crew breaking the frozen clods with a pounder:

*One, two, three!
One, two, three!
We pound and sing in unity.*

The production team leader added the last verse:

*Look at the sky,
It's beginning to darken,
The team leader shouts
For all to hearken:
"Put on your coats,
Go home to supper,"
But they seem not to hear
And go on as before.*

With poems such as these telling of the joy of farming for the revolution, the work went a lot faster.

Now new poems by commune members appear every day on the walls of the village streets. With poems the people criticize Lin Piao and Confucius, with poems they sing of Chairman Mao's revolutionary line and the changes that have come under socialism.

Peasant History Teachers

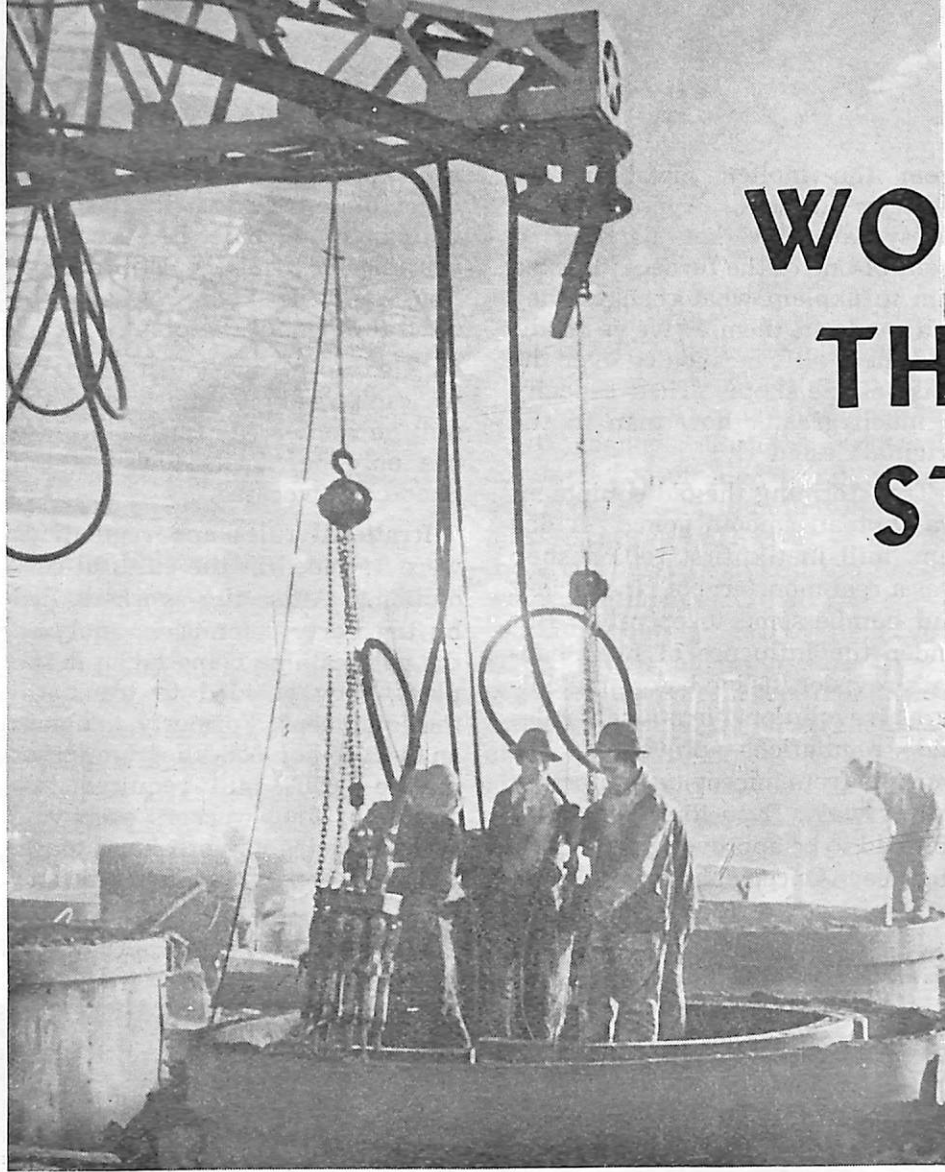
Another new event in the cultural life of Hsiao-chin-chuang since the criticism of Lin Piao and Confucius began is the fact that those who were most oppressed in the past have mounted the rostrum as teachers of history.

The old society kept the tenant farmers of Hsiao-chin-chuang illiterate. When it came to reading they were as good as blind. In the past three years many of the older commune members have gone to the night school to learn to read and write and study political theory. A number of them are now able to write poems and articles. The night school has also given special training to more than 50 activists who have joined the growing ranks of people in the countryside with training in political theory. Twelve of them have begun to teach regularly in the night school. The others use their spare time to help the masses answer questions arising in their studies.

In the past few years the theoretical group has studied *The Communist Manifesto*, *The State and Revolution* and other Marxist-Leninist works as well as the five philosophical works by Chairman Mao.* Some have taken 60,000 to

(Continued on p. 14)

* *On Practice, On Contradiction, On the Correct Handling of Contradictions Among the People, Speech at the Chinese Communist Party's National Conference on Propaganda Work and Where Do Correct Ideas Come From?*



WORKERS OF THE TALIEEN STEEL MILL

Staff Reporter

Workers in the steel shop
transform old equipment.

THE ten thousand workers at the Talién Steel Mill play a full role as the masters of their plant and are deeply involved in keeping the plant on the correct socialist political line, with correct orientation. Relying on their own efforts, they have rebuilt their equipment and added new machines, thus more than doubling production since 1965, the year before the cultural revolution began. This medium-size plant on the Gulf of Pohai at the southern tip of the Liaotung peninsula in northeast China makes more than 600 varieties of alloy steel products in over 7,000 specifications, all of which enjoy a good reputation throughout China.

The Question of Line

In December 1970 the Party Committee called a meeting of workers' representatives to critically examine the record of that year. The one thousand workers from every shop who filled the auditorium in the plant's Cultural Palace first pointed out the

achievements. Norms set for quantity and quality had all been met or exceeded and costs were within or below those specified. But, they said, some orders had been left unfilled. In the fourth quarter of the year, the production department had decided to concentrate on easy-to-fill, profitable orders not due for completion until the following year, while setting aside hard jobs that took a lot of time and work. In this way the plant was able to achieve its quantitative targets, but this was done at the expense of some of the more complicated orders.

"Our socialist plant didn't take the whole picture into account but only considered how it could fulfill the plan and increase the earnings," a worker pointed out sharply. "Doesn't this mean that in their thinking some of our cadres have not thoroughly eliminated the influence of the revisionist line which puts 'profits in command'? We can't just run after profits. That's going down the capitalist road. We must serve socialist revolution and construction."

The workers' criticism, convincing and penetrating, was an education for the cadres. They recognized this shortcoming in their work and began to stress that they must follow the correct political line in arranging production, with proper emphasis on the whole and the part.

Since then all planning norms have been met or exceeded year after year, and all orders have been filled on time.

The Party committee in the mill now calls meetings of workers' representatives once a year, and sometimes once a quarter, to analyze what line has been followed in finding solutions to major problems. Meetings in shops, sections and work groups make similar analyses monthly. The workers, led and organized by the Party committee, are thus able to make criticisms and suggestions to help the leaders and managerial personnel implement the correct line for the running of enterprises.

Because the revolutionary line has been taken to heart by people

in the mill, profound changes have taken place. An example is the changed relationship between the plant and a factory making blades for planes in another province. Formerly the Talien Steel Mill had signed an annual contract for supplying round bars to this factory. Before the cultural revolution, in order to save work and material, the factory had asked the Talien mill to supply it with flat bars instead of round ones. The contract office at the mill had refused to make the change because to produce round bars is easier and more profitable than making flat ones. After the influence of the revisionist line of "profits in command" on the work of the steel mill was exposed and criticized at workers' meetings, everyone became clearer as to what the correct policy should be. When the factory again asked for flat bars, the order was filled.

Later, to meet the needs of developing production, cadres from the factory came to the mill to arrange for the supply of steel bars with a wedge-shaped cross section, which would save more material and eliminate one step in processing. The cadres in charge of making contracts at the mill hesitated to sign such an agreement because to make such bars was a complicated operation consuming both time and labor and the plant did not have the necessary tool for the job. They took the cadres from the factory down to the shop to talk the matter over.

The workers in the shop gave the visiting comrades a warm reception and asked them to explain how the material they were ordering was to be used and what the requirements were. "Our socialist motherland is a single whole," one worker said. "Any saving of labor and materials contributes to the prosperity of the whole country. We support you. Although we don't have the tool for this job, we'll think up some way to solve the problem." The contract was signed, the workers found a solution and the order was filled.

Transforming Old Equipment

Entering the steel-making shop this reporter was hit by the heat

from the molten metal in the electric furnaces. Approaching a safety-hatted worker standing in front of one of the furnaces I asked him to explain what changes they had made in them. "We've modified them all!" he shouted over the noise of the shop. "Their capacity is much greater now than in the original design."

Transforming the old equipment was not all smooth going. A 650 mm. mill in the first rolling shop was a real monster, both inefficient and cumbersome to operate. But under the influence of Liu Shao-chi's revisionist line before the cultural revolution, irrational rules and regulations prevented the workers from improving equipment in any way. Even the change of a bolt had to be approved by the chief engineer. Once, when a worker cut

a slit in the cover of a rolling mill to facilitate checking the specifications of round bars, he received a warning for "violating mill regulations" and his "crime" was publicized throughout the plant.

"Tied up in revisionist red tape, we can't really be masters of the mill," a worker said furiously. "We can only be 'docile tools' as Liu Shao-chi advocated."

Irrational rules and regulations were scrapped in the cultural revolution. After the workers, led by the Party committee, analyzed the political line being taken in the plant, they decided to transform the equipment. Formerly, to obtain an even roll on 600-kilogram ingots in the "650" mill required two groups of four workers each who turned the ingots with hand tongs. With the cooperation of technicians,

After-hours study of works by Marx, Engels, Lenin, Stalin and the writings of Chairman Mao in the wire-drawing shop, one of 300 such groups in the mill.





Chiang Lien-hung (center) and some of the workers who have broken a new path for utilization of waste in the metallurgical industry with a power plant using waste steam.

the workers made an ingot tilter which did the job automatically with only one man needed to supervise it.

The wire-drawing shop was a low building built in the 30s and the equipment was outdated. Materials were moved on hand carts, loaded and unloaded manually. Before the cultural revolution the workers had made rationalization proposals. But instead of relying on the workers, some leading cadres only listened to a few experts. These people wanted to apply for a state grant and proposed knocking down the old building and installing new equipment. They spent several hundred thousand yuan with little result.

During the cultural revolution, a group of workers in the wire-drawing shop, led by Lu Chang-an, a young worker, proposed to thoroughly modernize the old equipment. "We're the masters of the mill," Lu said. "We can't just hold out our hands for funds or knock down the existing building. We can still use the old building and can transform the equipment ourselves." The shop leaders gave full support to the proposal.

A three-in-one group was set up and plans were discussed and approved by the leaders. The workers strengthened the building and raised the roof with old angle iron and steel rails. Using crane and truck parts which they dug out of the scrap heap, they made a small overhead crane which was

completed after one month's work. They then built 15 more overhead cranes and 24 small gas and electrically driven trucks. Manual moving and handling of materials ended. Meanwhile, over a seven-day period the workers had converted the single-draft drawing machines into continuous-draft ones at a cost of only 36 yuan. This doubled efficiency. The plan drawn up before the cultural revolution by a few people behind closed doors called for the purchase of a set of continuous drawing machinery at a cost of over 300,000 yuan, and it would have taken over six months to install. "We run things better!" the workers say.

Limitless Aspirations

The growing socialist enthusiasm of the workers since the cultural revolution began has made many things possible. Workers and technicians have cooperated to build hundreds of pieces of new equipment. One of these, a power plant utilizing waste heat, was proposed by an ordinary mason.

Before the cultural revolution this veteran mason, Chiang Lien-hung, and Fan Chuan-tien, a technician, had converted a water-cooled heating furnace so that it was cooled by evaporation. Later Chiang Lien-hung wanted to utilize the steam produced in the process, but none took up his suggestion and someone even ordered the experimental evaporation cooler dismantled.

When Chiang Lien-hung again proposed evaporation cooling during the cultural revolution, the Party committee supported him. Soon the cooler was back on the original experimental furnace and similar coolers were being installed on the mill's nine other furnaces.

As production developed the amount of electricity used rose. How to meet the need? "If power plants can generate electricity from steam," Chiang Lien-hung thought, "Why can't we use the steam from the evaporation coolers for the same purpose?" Most people thought this a good idea, but there were some who felt it was weird.

"There's nothing weird about it," Chiang Lien-hung retorted. "As masters of the mill we should give wings to our ideas."

Though a few people grumbled, the Party committee supported Chiang Lien-hung's proposal and decided to organize a three-in-one command post for the battle to generate electricity from waste heat. Chiang Lien-hung was made commander-in-chief. Every shop and department in the plant mobilized to provide personnel and materials. Work on equipment for the project was given top priority.

Chiang Lien-hung took the lead in overcoming one difficulty after another and the power plant utilizing waste heat was completed in just 39 days.

Chiang Lien-hung, now 54, has been elected to the standing committee of the mill Party committee and vice-chairman of the mill revolutionary committee (equivalent to deputy director before the cultural revolution). Along with other workers' representatives, while continuing to work in his shop, he takes a direct part in managing the enterprise. He was a delegate to the Tenth National Congress of the Communist Party of China and was elected an alternate member of the Party committee of Liaoning province and a member of the standing committee of the trade union of the province.

Since the beginning of the cultural revolution, the workers have become part of leading groups at all levels in the mill. In the Party committee, the highest leading body in the mill, workers and cadres promoted from the ranks

account for five of the 13-member standing committee, and seven of the 13 vice-chairpeople of the revolutionary committee. Over 90 percent of the shop and section cadres were promoted from among

the workers. In the work groups, the basic level of organization, the workers themselves are in charge of the production plan, product quality, equipment safety, cost accounting and welfare. "Chairman

Mao gives us the right to take part in managing enterprises," a worker said. "We'll keep developing our socialist mill so that there's something new every day and it never loses its revolutionary vigor."

New Ideas vs. Old—2

(Continued from p. 10)

70,000 words of notes. They not infrequently bicycle 50 kilometers to the county seat to discuss the meaning of a philosophical concept with others more specialized in the subject. Those who are teaching elaborate these ideas in the language of the peasants and attempt to link the theory with reality in the village.

In the recent movement, the theoretical group is helping the other commune members with their study of Chairman Mao's theory of class struggle and continuing the revolution under the dictatorship of the proletariat, and the basic line of the Communist Party of China which embodies these ideas. The group also helped the commune members criticize the old primers *Three-Character Classic* and *Three-Character Classic for Women* and proverbs which spread the Confucian-Mencian doctrine.

Part of the theory group devotes itself to the study of history. With other commune members, this history committee wrote *The New Three-Character Classic*. Using the same simple three-character meter as the old one, it is easy to read and remember. It outlines the history of the struggle between the forces for progress and retrogression from primitive society to the present. The committee also prepared talks in the language of the people on the history of the struggle between the Confucianists and the Legalists and stories for oral delivery of the working peoples' struggles against Confucianism through the ages.

Why Write History?

Why do the peasants lecture on and edit history and how is it that they are able to do so? Hasn't this always been the task of scholars

and experts? Wang Tu, 22, head of the history committee, who chose to remain in the countryside after graduation from senior middle school, gave an answer. "Before the criticism of Lin Piao and Confucius," he said, "we'd never dreamed we'd be doing historical research. Many of us didn't even know the order of the dynasties. And some commune members felt, 'What's the use of making such a deep study of things that happened centuries ago?' Then, while we were in the campaign to repudiate the doctrines of Confucius and Mencius, we read in the newspaper an article by the ancient Legalist Hsun Kuang, 'On Controlling Heaven's Will'. It was very helpful in freeing our minds of the poisonous influence of the Confucian idea that 'the will of Heaven decides'. This made us see the importance of studying the experience of others in the struggle against Confucianism and relating it to our struggle today."

One of those who is doing this work is Yu Cheh-huai, 39, sometime accountant. His only prior schooling was six years of primary education after liberation. He has lately broadened his background and deepened his understanding of theory through study in the night school. I found him surrounded by heaps of books and reference materials working on an episode in the working people's struggle against Confucianism. As he leafed through a thick volume, *Outline History of Chinese Philosophy*, he told me, "Before going to the night school I wouldn't have known the meaning of the word 'philosophy' without looking it up in the dictionary, and even then I wouldn't have remembered what it meant." He got a lot of help from teachers and students majoring in history at Peking and Nankai universities who made several visits to Hsiao-chin-chuang last year. While they learned the

thinking of the working people from the poor and lower-middle peasants, they gave talks on basic facts of ancient and modern Chinese history and assisted the village historical research committee in its studies.

Now with the aid of a dictionary and other reference books Yu Cheh-huai can read the history of philosophy and related materials. When he cannot understand some of the archaic language, he asks others; when he finds it hard to analyze their ideas he strengthens himself in the correct viewpoint with Marxist-Leninist writings and Chairman Mao's works. Overcoming one difficulty after another in this way, he and the other five members of the history committee, all with no more than middle-school education, have already written 14 stories in everyday language.

Describing anti-Confucian action in more than ten large-scale peasant uprisings from the first in 209 B.C. to that of the Yi Ho Tuan (Boxers) in 1900, (see article in the September 1974 issue of *China Reconstructs*. — Ed.) they make it clear that the main force against Confucianism has always been the working people, the makers of history. Together these amount to an outline history of the people's anti-Confucian struggle.

For the past year these stories have been told at night school classes and during rest breaks on the threshing ground and beside the fields. The commune members say, "Now we realize that most historians before liberation, serving the reactionary ruling classes, hid the fact that history is made through the struggles of the working people. Today it is we working people who are the ones most qualified to get rid of their lies and turn right side up the history which had been turned upside-down."

What Do We Mean by...

'Take Steel as the Key Link'

CHINA'S policy for developing industry is "Take steel as the key link". This is carried out within the general framework for economic development, for which agriculture is the foundation and industry the leading factor.

Steel is vital to building all kinds of industry. If we view the interrelated branches of industry as a huge fishnet, the iron and steel industry would be the headrope which must be grasped before the mesh can be opened. Emphasis on iron and steel pushes forward the development of the whole of industry.

Why is it necessary for China to place so much emphasis on developing her steel industry?

A century of oppression and exploitation by imperialism and its agents had left old China impoverished. She had almost no modern industry except for some light industry and repair factories of a colonial nature along the coast. Even nails had to be imported. Immediately after the liberation, short of funds, material and technical personnel, and subject to imperialist economic blockade, China faced the problem of building up her industry. It would have been impossible to rely on imported steel and equipment. Also, to spread out her limited strength to advance all branches of industry at the same time would have prolonged the process of construction. If she were to build herself into a strong socialist country with modern industry, agriculture, science and culture fairly quickly, in industry she could only rely on her own strength and take her own road of development.

In 1958, after a summing-up of China's experience in socialist construction, Chairman Mao formulated the General Line —

"Go all out, aim high and achieve greater, faster, better and more economical results in building socialism" — and set the policy "Take steel as the key link", which charted the course for building China's industry.

China has found many ways to realize this policy. With a view to giving full play to the initiative of the entire people, many provinces, municipalities and autonomous regions have built small and medium-sized iron and steel works to supplement the large national iron and steel complexes. These smaller ones have the advantage of being able to fully utilize local mineral resources, taking less investment and obtaining faster results. They provide these places with the material basis for technical transformation of agriculture and the manufacture of articles of daily use. The simultaneous development of large, medium-sized and small plants not only speeded up growth of this branch of industry, but also greatly improved its geographic distribution. Now every province, municipality and autonomous region except Tibet has its own iron and steel enterprises.

Stress is also placed on mining so as to develop the steel industry on a solid basis of self-reliance. Unlike imperialist countries, socialist China does not plunder the resources of other countries or rely on imported raw materials for her steel industry. Instead, she exploits her own mineral ores. Over the past quarter-century China has opened several hundred iron mines, both large and small. Now one-third of China's small and medium-sized iron and steel plants and a number of big enterprises have mines in their own locality which satisfy their needs.

In planning annual production and allocation of funds and equipment, while not neglecting other branches of industry, economists give priority to iron and steel. Efforts of industry and research institutions throughout the country are directed to finding means to modernize the iron and steel industry and equip it with advanced technology.

The experience of the past dozen years has proven the policy "Take steel as the key link" to be correct. It has enabled the country to build a fairly comprehensive system for iron and steel production, though still in the initial stages. In variety its steel products are by and large able to fulfil the needs of industry, agriculture, national defence and scientific research. Using domestic metals, China has produced hydrogen bombs, earth satellites and supersonic aircraft as well as built large, modern ocean-going vessels and the Yangtze River bridge at Nanking.

The development of iron and steel production has spurred on the rest of China's industry. She has already ended her days of relying on imported oil and has started to export crude oil. She has a machine-building industry able to supply the various branches of the economy with complete sets of equipment. The rapid development of light industry is providing the people in both town and countryside with a wide variety of articles of daily use. Output of many important industrial products has increased by several, by dozens or even hundreds of times compared with pre-liberation days. An independent and fairly complete industry as well as national economy as a whole, based on socialist agriculture, is taking shape.

Herbal Anesthesia—

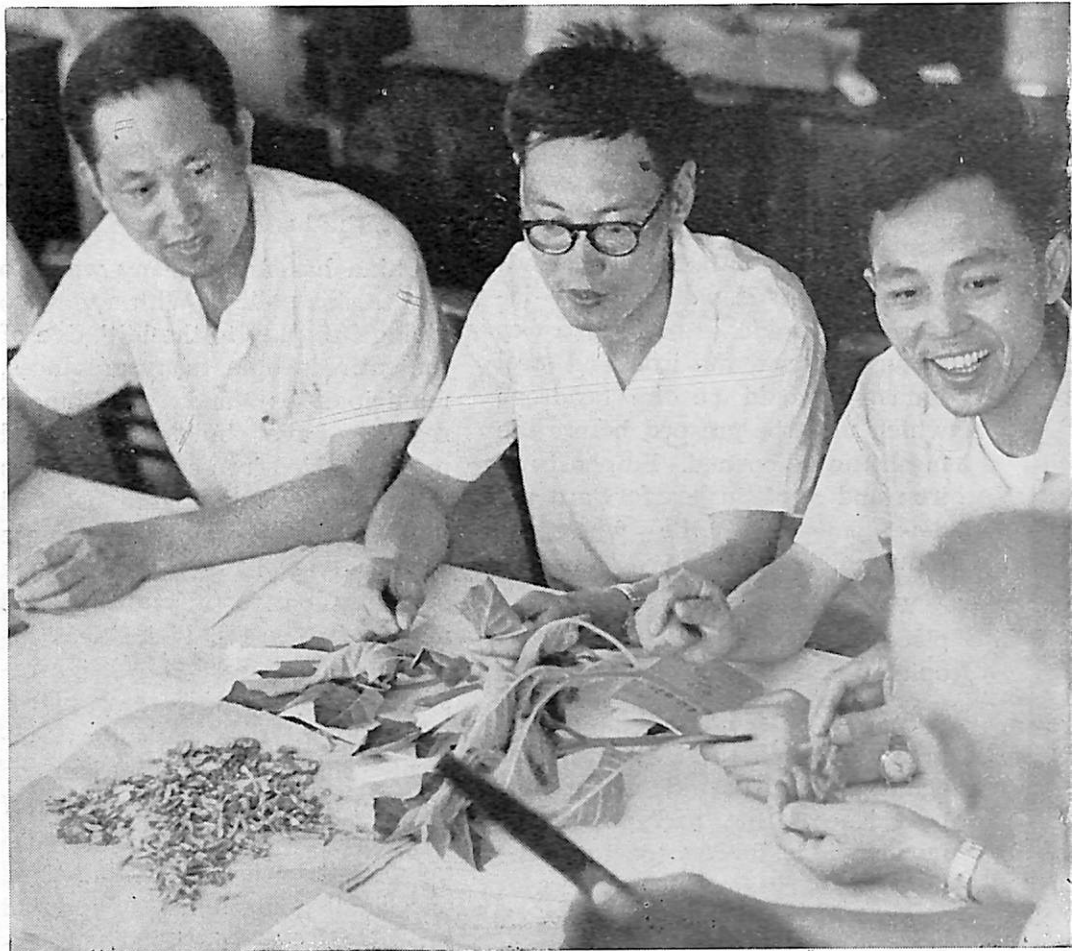
Traditional Method Rediscovered

CHINESE traditional medicine has scored another success in the field of anesthesiology. A Chinese herbal medicine which had fallen into obscurity for hundreds of years has been brought to light and found suitable for general anesthesia in major surgery. This was done as a result of Chairman Mao's teaching that "Chinese medicine and pharmacology are a great treasure-house, and efforts should be made to explore them and raise them to a higher level." The new anesthesia follows close on the heels of the development of acupuncture anesthesia, also created on the basis of Chinese traditional medicine.

Simple, Safe, Reliable

The new anesthetic is an extract from the datura flower (thorn apple blossom). Western drugs such as dolantin and chlorpromazine are used with it to strengthen its effectiveness. When the required amount of the herbal anesthetic is given orally or injected, the patient enters into a state of anesthesia within five minutes. An adult dose of three to five milligrams lasts five to six hours. If anesthesia is needed longer, a booster can be given. The patient can be restored to consciousness in five to ten minutes with an injection of the herbal extract physostigmine, a calabar bean alkaloid.

The advantages of the herbal anesthetic are its availability and convenience. There are some slight side-effects, but none connected with the respiratory and digestive tracts. It can be used on patients in a state of shock when western-type anesthetics are not advisable. This is because it helps improve microcirculation and counters



Staff members from the Hsuehchow Medical College and its teaching hospital discuss the clinical use of herbal anesthesia. The person third from left is holding a datura plant.

shock. It is suitable for surgery on the head, face, limbs and vertebrae, and is a boon in cases of severe injury when a longer operating time is required. It has been proven safe and reliable in clinical use. It cannot be used for patients suffering from glaucoma, tachycardia, severe hypertension, or impairment of hepatic or renal functions.

Because of the abundance of the plant, datura flower extract is inexpensive. Available in a variety of forms, it can be used easily without any special equipment. It is therefore a particular boon for hospitals in factories, mines and rural areas. Its use is in line with what Chairman Mao has urged:

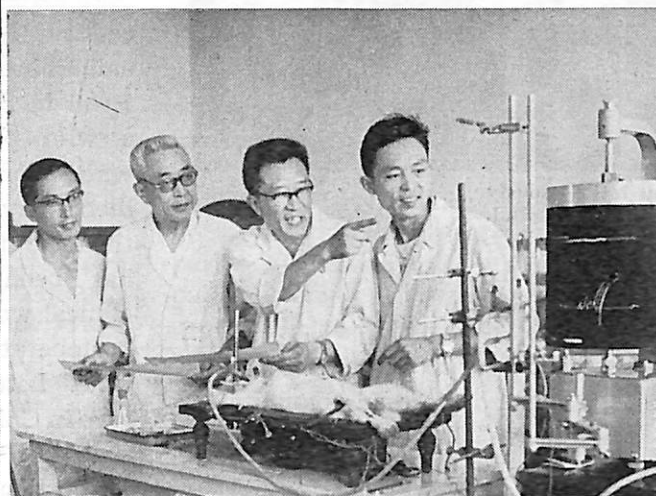
"Be prepared against war, be prepared against natural disasters, and do everything for the people" and "In medical and health work, put the stress on the rural areas."

Incomplete statistics show that this herbal drug has already been used in more than 40,000 cases in various parts of the country since the summer of 1970. More than 100 types of operations have been performed including surgery of the lung, esophagus, stomach, spleen, uterus, urinary tract, eye, ear, nose and throat, and in dentistry and the reattachment of severed limbs. The patients were infants of one year to adults over 80. Some operations lasted as long

the centuries. Li Shih-chen, a noted pharmacologist in the Ming dynasty (1368-1644) gave a detailed description of the effect of the datura flower in his classic work *Compendium of Materia Medica*:

Pick this flower in the eighth month and the hemp flower (*Cannabis sativa*) in the seventh month (of the lunar calendar). Dry them in the shade, grind into powder and mix the two in equal parts. Put three *chien** in hot wine and ask the patient to drink it down before lancing a boil or doing a cauterization. Then no pain will be felt. . . .

Under China's reactionary rulers of modern times, however, tradi-



Animal tests to learn more about how the drug counters shock.

as 12 hours. It has been successfully used on quite a number of patients in severe shock. Some hospitals have adopted it as their main method of anesthesia for such patients.

A Long History

History records that 1,700 years ago Hua To, a famous doctor in the Han dynasty (206 B.C.-A.D. 220), gave his patients an herbal powder mixed with wine before doing abdominal or other surgery. His pioneering work in this field is part of China's valuable medical heritage. References to herbal anesthesia can be found in traditional medical literature through

tional medicine and pharmacology were looked down upon and suppressed. Most of the methods of herbal anesthesia fell into disuse and were lost. Such records as were handed down were far from complete. For a long time herbal anesthesia was neither used nor developed.

After liberation Chinese medical workers began to explore and study the heritage of Chinese medicine and pharmacology as part of their efforts to combine it with western medicine in line with Chairman Mao's teachings. In 1958, utilizing historical data, they began exper-

* About 20 grams.



Many books on ancient Chinese pharmacology were consulted.

The use of herbal anesthesia is explained to "barefoot doctors" in the countryside by a member of a medical team from the hospital.





Herbal anesthetic is administered to a patient intravenously before surgery at the Hsueh Medical College hospital.

imenting with herbal anesthesia on animals. The sabotage and interference from Liu Shao-chi's revisionist line in medical and health work, however, brought this research to a virtual standstill.

As a result of the cultural revolution, this revisionist line promoted by Liu Shao-chi and Lin Piao has been repudiated, the people have a deeper understanding of Chairman Mao's revolutionary line and there is now a vigorous mass movement to combine Chinese and western medicine and use medicinal herbs in prevention and treatment. Inspired by the successful use of acupuncture anesthesia, medical workers at the Hsueh Medical College and its teaching hospital in the east China province of Kiangsu, with leadership from the hospital's Communist Party organization, undertook to experiment with herbal anesthesia. First they had to overcome the feelings some people had, "Why do we need to work on this when western

methods of anesthesia have been used for over a century?" but later they went on to read volume after volume on Chinese medicine and pharmacology. They interviewed many veteran traditional doctors and pharmacologists, collected prescriptions for herbal anesthetic decoctions in use among the people and also gathered and analyzed a number of medicinal herbs which can be used as tranquilizers or to alleviate pain and spasm. After experimentation on animals, on July 8, 1970 they used herbal anesthesia successfully on a patient undergoing sub-total thyroidectomy.

Gradual Improvement

News of the achievement brought an immediate response from the Ministry of Public Health and leaders in various local areas. Personnel from medical colleges and units, scientific research institutes and pharmaceutical factories in Kiangsu and Chekiang provinces, Peking and Shanghai began to

work together and in close cooperation with workers and People's Liberation Army personnel in these places. Combining a revolutionary spirit with a scientific approach, they carried on experiments in pharmacology, pharmaceutical chemistry and clinical practice and brought about gradual improvement in herbal anesthesia.

When the method was first used, patients took quite a long time to regain consciousness. Sometimes they went on sleeping soundly for several hours after the surgery was over, which hampered postoperative treatment and nursing. The task of finding something to counter the effect of the datura flower was taken up by the Juichin and Shukuang hospitals, the Pharmaceutical Industry Research Institute and Chinese Medicine Factory No. 1, all in Shanghai. An extract of a wild plant, the calabar bean, which contained an active ingredient, physostigmine, proved to be the answer. This herbal restorative has been successfully used in clinical work since 1972 to shorten postoperative anesthesia recovery time. Later, as this plant is rather rare in China, the research institute succeeded in making synthetic physostigmine. Now this analeptic injection is in wide clinical use.

The herbal anesthetic was also produced in various forms, so that it can be given orally, by intramuscular or intravenous injection or by enema.

Herbal anesthesia is still being improved. Its defects — insufficient anesthesia, the long time needed for the patient to return to consciousness and poor muscle relaxation — have been or are being remedied. As a solution to the latter problem, a number of newly-developed herbal muscle relaxants added to the anesthetic are being tested with fairly good results. Scientists, medics and pharmaceutical workers are summing up their experience and continuing their cooperative efforts to make still further improvements.

Surgery with Herbal Anesthesia

Our Correspondent

MUCH has been done in Shanghai to promote the use of herbal anesthesia in recent years. A local research group in cooperation with hospitals and medical research units in other cities and provinces has helped improve the effectiveness of herbal anesthesia. This form of anesthesia has been used in over 5,000 surgical cases in Shanghai hospitals. I had the opportunity to watch one such operation at the Juichin Hospital, which is attached to the Shanghai Second Medical College.

Fifty-five-year-old Tang Tsui-lan, a worker at the Yungkuang Semiconductor Components Factory, was wheeled into the operating room where she was to undergo surgery for esophageal hiatal hernia. In addition to an anesthetist from the Juichin Hospital, another from the College of Chinese Medicine's Shukuang Hospital, one of the units cooperating in herbal anesthesia research, was present.

At 8:20 a.m. Tang Tsui-lan was given 4 cc. of the colorless herbal anesthetic intravenously. Four minutes later she was in a deep sleep. Having the anesthetic in intravenous form is an advance over the decoction used before, one anesthetist told me. Given intravenously it acts more quickly than when given orally and it has a longer effect.

At 9 o'clock the surgeon made the usual incision on the left side.

An assistant retracted the muscles and the blood vessels were tied. "The fact that the muscles can be so easily manipulated means that they are sufficiently relaxed," explained one of the anesthetists. "We have achieved this by adding a muscle relaxant to the herbal anesthetic. This advance is due to the cooperation between different units."

The patient slept peacefully as the doctor opened the abdominal cavity.

"Blood pressure and pulse?" asked the surgeon.

"Everything normal," replied the nurse.

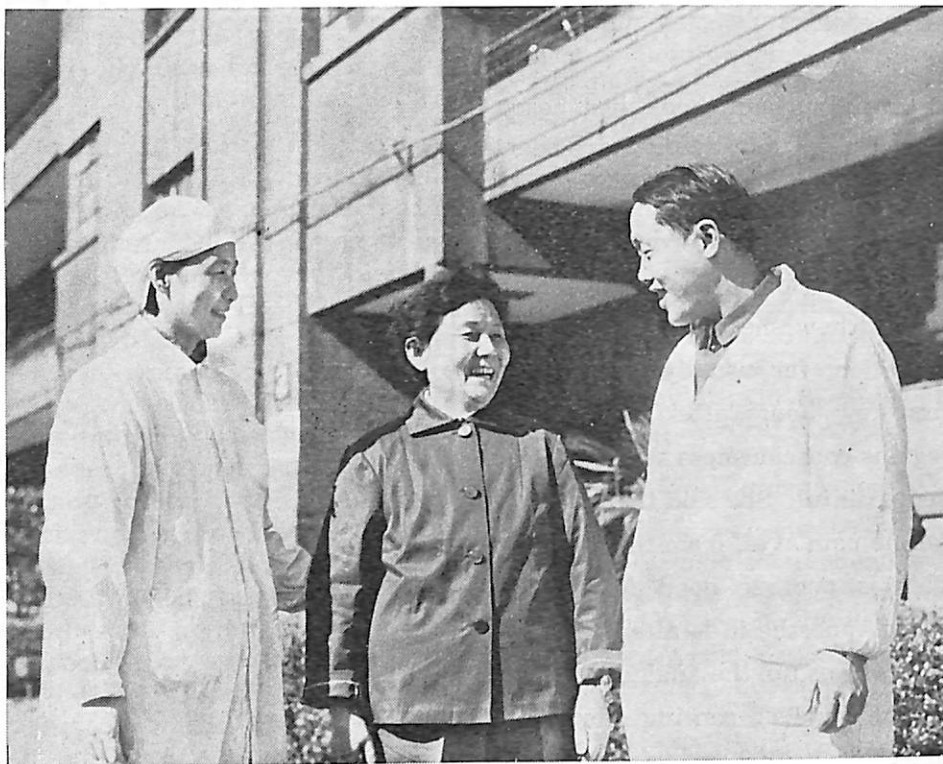
The anesthetists explained that the herbal anesthetic helps to maintain good blood pressure during surgery and has no ill

effects on the patient's respiration. For this reason it is useful for patients with shock and can be used in a wide variety of operations.

With the help of two assistants the surgeon cut through the costal cartilage in order to enlarge the operating field, keeping the cavity open with retractors. Despite all this activity the patient remained asleep. Her face did not show the slightest indication of pain.

After the surgeon had repaired the hernia, one of the anesthetists removed a little phlegm from the patient's throat. "With inhalation anesthesia an increase in saliva and lung secretions is common. We had to be constantly removing the phlegm," they said. "With herbal anesthesia there is much less secre-

Tang Tsui-lan says goodbye to the staff as she leaves the hospital.



tion and the respiratory tract usually remains smooth and dry. This makes it easier to give oxygen, making herbal anesthesia very suitable for thoracic surgery."

The operation took about two hours. During the whole time the patient received only 200 cc. of blood, indicating little loss of blood.

A nurse gave the patient a restorative intravenously to counteract the effects of the anesthetic. A unique feature of herbal anesthesia is that patients can be awakened quickly after surgery. A few minutes later the patient, who had been asleep for nearly three hours, began to move her limbs.

"Open your eyes, Tang Tsui-lan," said the anesthetist.

The patient responded.

"Cough!" This was to find out how far she had recovered consciousness.

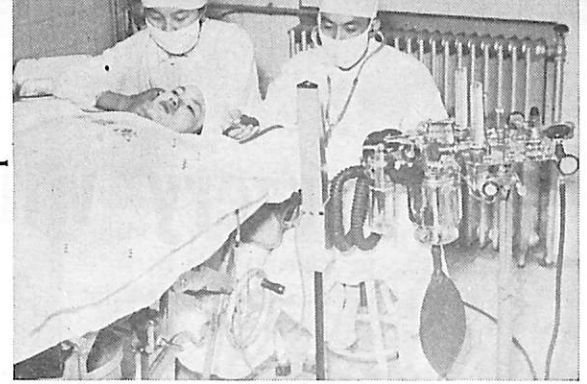
Tang Tsui-lan coughed several times.

"Did you know when the incision was made?" asked the surgeon.

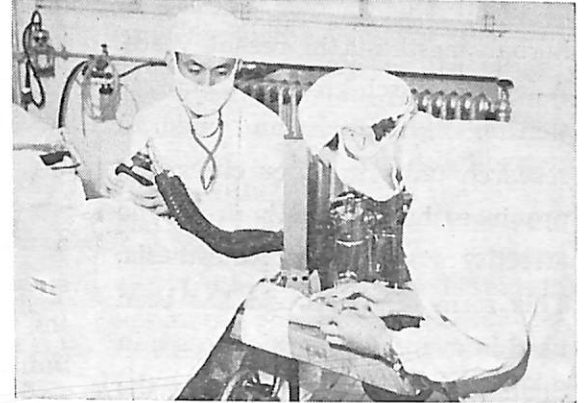
Tang Tsui-lan shook her head. The herbal anesthetic had been completely effective.

Later, shortly before Tang Tsui-lan left the hospital, I visited her. I asked how she had felt after the operation, for usually during the first few hours after the patient regains consciousness the wound is very painful. She said that she had felt no pain at all from the incision. This is another good feature of herbal anesthesia — after the patient wakes up, the analgesic qualities of the drug continue for some time.

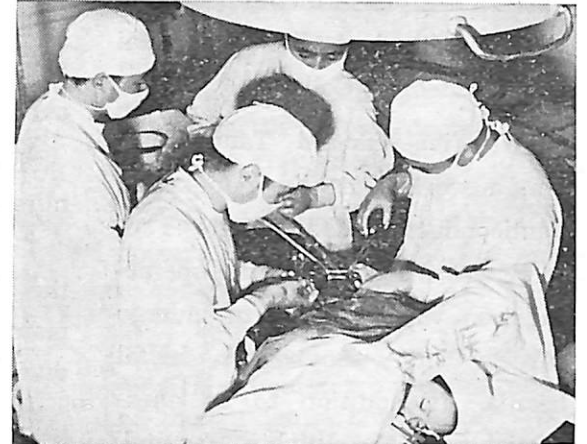
The pictures below show the removal of a tumor from the middle lobe of the lung performed under herbal anesthesia at the Juichin Hospital in Shanghai. The patient is Kao Chen-jung, 24, a woman from the Hsitiesien commune in Ninghai county, Chekiang province.



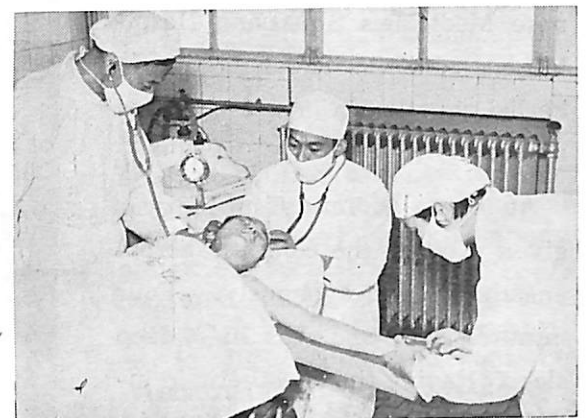
Before anesthesia.



The patient receives an injection of herbal anesthetic.



The two-and-a-half hour operation progresses while the patient sleeps.



An injection to restore the patient to consciousness after the operation.

Five minutes later the patient awakens.



Testimony of the Hunan Peasant Movement

IN 1924 the Communist Party of China helped Sun Yat-sen to reorganize the Kuomintang. This led to the establishment of a national united front of these two parties and the people of all sectors. The First Revolutionary Civil War (1924-1927) against imperialism and feudalism was then launched. The Northern Expeditionary Army against the northern warlords set out from Kwangtung in 1926. The revolutionary movement of workers and peasants led by the Communist Party developed vigorously throughout the country, greatly accelerating the victorious advance of the Northern Expedition. In less than ten months it took over most of the Yangtze and Yellow river valleys, and smashed the reactionary rule there of the northern warlords, the lackeys of imperialism. Hunan became the center of a great revolutionary peasant movement. Led by Chairman Mao and the Communist Party, this revolutionary storm spread to most of the rest of China, abolished the privileges which the feudal landlords had enjoyed for thousands of years, and prepared the way for the First Revolutionary Civil War.

We present a number of historical records which bear testimony to the peasant struggle in Hunan at that time.

CHAIRMAN MAO has always paid great attention to leading the peasant movement. He personally launched and led the peasant movement in Hunan, organized peasant associations, established grassroot Party organizations and sent cadres to help organize the peasant struggles. Following the victorious advance of the Northern Expedition, the peasant movement in Hunan developed, and by November 1926 there were over 1,360,000 members of peasant as-

sociations in 37 of the province's 75 counties. The workers' movement in Hunan also developed rapidly.

That December the First Provincial Congresses of Workers and Peasants were held in Changsha and Comrade Mao Tsetung was invited to speak about the peasant movement and on the question of the revolutionary united front. He explained the Party's Marxist-Leninist line and tactics and pointed out the orientation of the struggle, thus greatly boosting the confidence of the masses, guiding

and impelling the development of the peasant movement.

Figure 1 is the text of the telegram sent to Comrade Mao Tsetung by the peasants' congress inviting him to attend. It was published in the fifth issue of *First Hunan Provincial Congresses of Workers and Peasants Daily*. It reads: You "have rich experience in peasant movement, hope return Hunan at once, direct everything". Figure 2 shows a news item saying that the delegates of both congresses planned to organize a meeting to welcome Comrade Mao

Figure 1

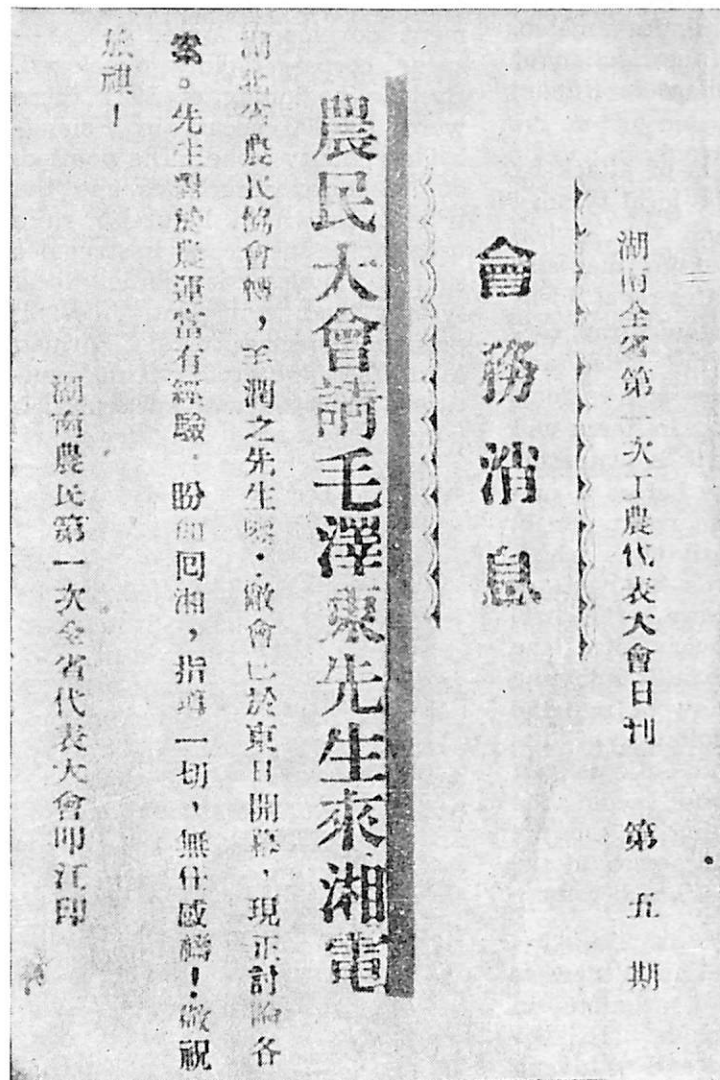


Figure 2



Tsetung back to Changsha. It was printed in the 19th number of the same publication and states that Chairman Mao "has been traveling around making revolution and achieved notable results. He pays particular attention to the peasant movement." These two documents reflect the confidence of the revolutionary masses in Chairman Mao and their love for this leader.

THE first actions engaged in by the organized peasants involved revolutionary violence against the political prestige and power of the landlords and the building up of their own power and influence. This was a most serious and vital struggle. Without success in this struggle, economic struggles to reduce rent and interest and to give land to the tillers would be out of the question. Local tyrants, evil gentry and lawless landlords came under attack, accounts were checked, fines were imposed and evildoers were locked up in jail or shot. The courageous revolutionary struggle of the Hunan peasants was highly praised by Chairman Mao. In *Report on an Investigation of the Peasant Movement in Hunan*, he wrote:

"The main targets of attack by the peasants are the local tyrants, the evil gentry and the lawless landlords, but in passing they also hit out against patriarchal ideas and institutions, against the corrupt officials in the cities and against bad practices and customs in the rural areas. In force and momentum the attack is tempestuous; those who bow before it survive and those who resist perish. As a result, the privileges which the feudal landlords enjoyed for thousands of years are being shattered to pieces. Every bit of the dignity and prestige built up by the landlords is being swept into the dust. With the collapse of the power of the landlords, the peasant associations have now become the sole organs of authority and the popular slogan 'All power to the peasant associations' has become a reality."

The seals in Figure 3 were used by peasant associations in Hsiangtan, Hengshan, Hsianghsiang, Paoching and Liuyang

counties in Hunan province. They testify that the Communist Party of China led the peasants in revolutionary struggles to gain political power.

The political power they had gained made it possible for the peasants to begin economic struggles to reduce rents and interest and ban usury. They also developed mass movements against old superstitious beliefs and practices, feudal thinking and evil customs. A meeting of the Tsaotang township peasant association in Hengyang district passed a 25-point decision on political and economic struggle (part in Fig. 4). This included punishment of local tyrants and evil gentry and the abolition of exorbitant taxes and various levies. This illustrates the authority of the peasants once they had taken political power into their own hands.

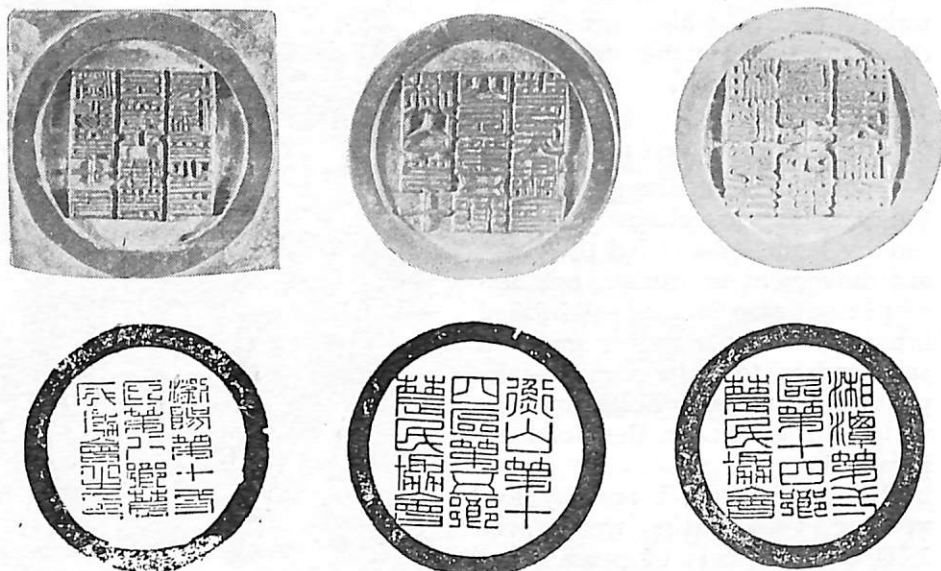
The question of the armed forces is the heart of political power; without an armed force it is not possible to either achieve or defend political power. In those Hunan counties where the peasant movement developed, armed forces — spear corps — rapidly developed. By the beginning of 1927 there were 100,000 spears in Hsianghsiang county alone. The pointed, double-edged spearheads and the trident shown in Figure 5 were used by the spear corps in struggles against lawless landlords, local tyrants and evil gentry. When praising the spear corps, Chairman Mao Tsetung wrote, **"This multitude equipped with spears. . . is**

a new-born armed power the mere sight of which makes the local tyrants and evil gentry tremble." He urged that this armed power be extended on a massive scale among the 20 million peasants in Hunan, so that every peasant, young or in his prime, would have a spear.

ALARMED by the rise of the great revolutionary storm in the countryside, the landlords and comprador bourgeoisie, as well as their political representative, the right wing of the Kuomintang, spread slanders about the peasant movement in an attempt to beat it down. They described it as "terrible" and a "movement of riffraff".

Two roads were now open to the Communist Party of China. One was to ignore the obstruction by the right wing of the Kuomintang and resolutely lead the peasants forward to complete the revolution. The other was to appease the right wing of the Kuomintang, abandon the peasants and allow the revolution to be defeated. The Right opportunists in the Party represented by Chen Tu-hsiu, scared by the reactionary tide whipped up by the right wing of the Kuomintang, openly used the doctrines of Confucius and Mencius to oppose the revolution. He ranted, "We must hold to an eclectic line in accord with the Doctrine of the Mean for a considerable period." Trailing behind the landlords and capitalists, the Right opportunists wantonly attacked the peasant movement as being "too left", "going too far",

Figure 3



and labelled the situation "terrible".

At this crucial point of the Chinese revolution, Chairman Mao spent 32 days, in January and February 1927, investigating on the spot and in depth the great dynamic revolution in the Hunan countryside. In March he published *Report on an Investigation of the Peasant Movement in Hunan*, a report which is of great historic significance. He wrote this to refute the attacks and carping criticism both inside and outside the Party, and to support the revolutionary peasant struggles, which had erupted or were erupting.

In this report Chairman Mao makes outstanding use of Marxist-Leninist theory in summarizing the experiences of this peasant movement. He vigorously rebuts the counter-revolutionary fallacy that the movement was "going too far", and makes penetrating observations on the revolutionary dialectics that "Proper limits have to be exceeded in order to right a wrong" and sharply criticizes the Doctrine of the Mean. He appraises the peasant movement as "fine" and points out that all imperialist and feudal forces will be buried by the peasant revolution. He calls on all revolutionary comrades, parties and groups to support this revolution. Comrade Mao Tsetung also points out that without the peasant movement there can be no victory for the revolution. He holds that whether one is a revolutionary or a counter-revolutionary is mainly



Figure 4

determined by one's attitude toward the peasant revolution. This important thesis represents the Chinese Communist Party's correct orientation for leading the revolutionary struggle. The chicken-hearted Right opportunists, however, both rejected and suppressed his correct view.

The Hunan report was serialized in *Fighter*, the weekly publication

Figure 5

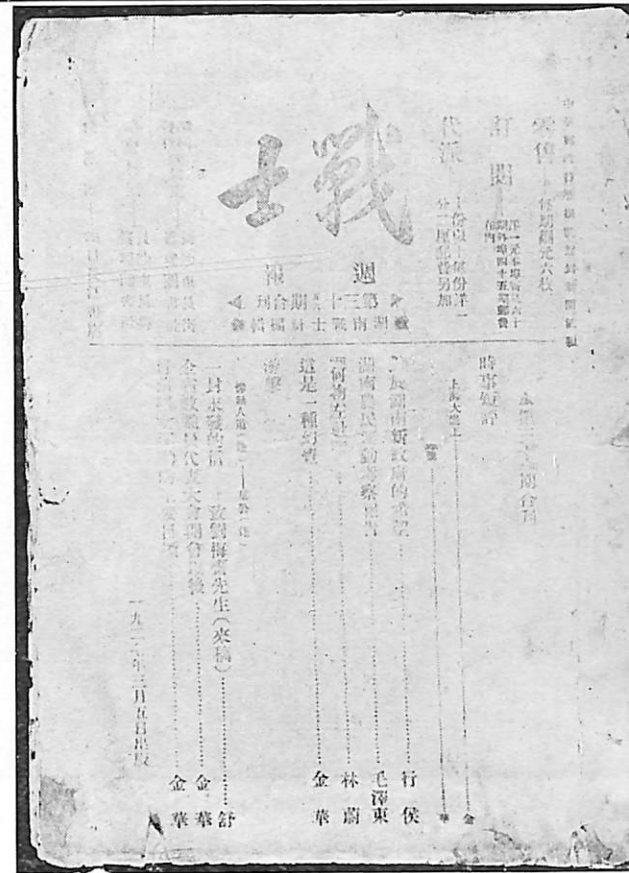
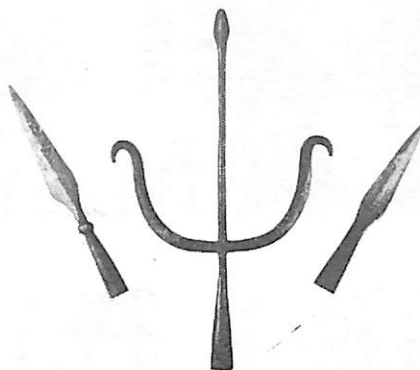
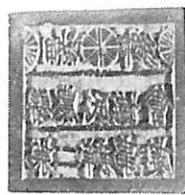


Figure 6

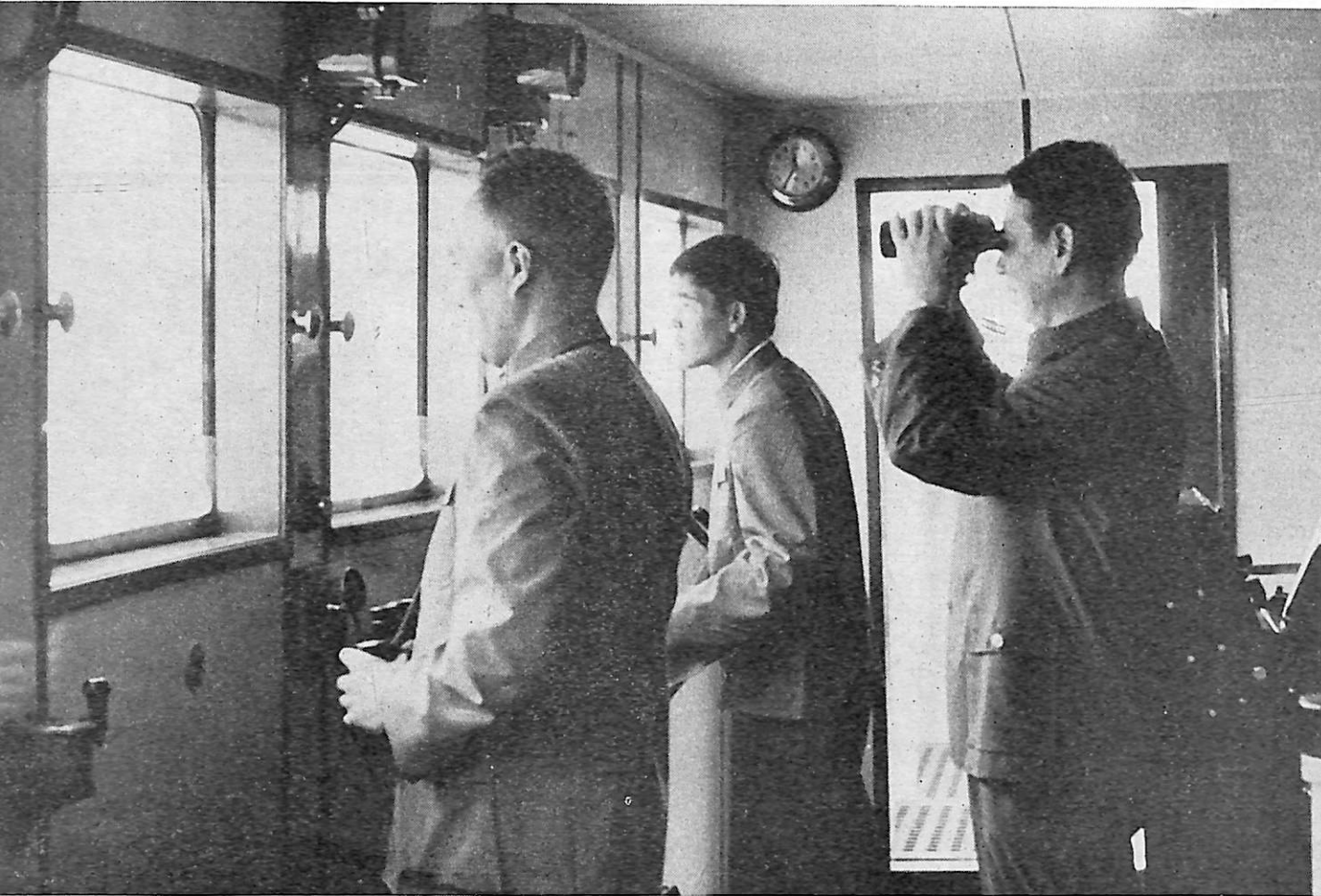
of the Hunan Regional Party Committee (Figure 6). The organ of the Party Central Committee, *Guide*, also published a few paragraphs from it, but Chen Tu-hsiu suppressed any further publication. At that time Chen Tu-hsiu's Right opportunist line, which later developed into a line of capitulationism, held sway in the Party's leading body. So when the reactionary clique headed by Chiang Kai-shek within the Kuomintang (the Kuomintang was then in alliance with the Chinese Communist Party) betrayed the revolution, launched a surprise attack on the Communist Party of China and the Chinese

people, and carried out large-scale massacres of Communists and other revolutionaries, it was impossible to organize effective resistance and the First Revolutionary Civil War ended in defeat.

Nevertheless, despite the counter-revolutionary rule of extreme terror, the Communist Party of China continued to hold high the anti-imperialist, anti-feudal banner. It led the workers, peasants and other revolutionary masses in armed resistance, preserved and developed the revolutionary forces of the Chinese people and launched the Second Revolutionary Civil War (1927-1937).



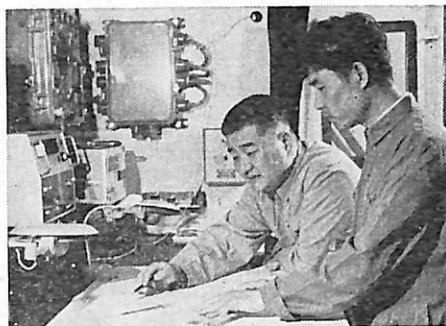
The 'Fengqing' Completes Maiden Voyage



The captain on the bridge.

The *Fengqing*, a 10,000-ton-class ocean-going freighter, designed, built and equipped by China's own workers, has returned from a successful maiden voyage to the Mediterranean. The 150-day round trip of 32,000 nautical miles took the ship through the Pacific, Indian and Atlantic oceans, twice round the Cape of Good Hope and four times across the equator.

The ship experienced no difficulty on either occasion that it rounded the Cape, even though it is said that through this passage, "The skies never stay clear and the seas never remain calm for three successive days." On one occasion, as it was rounding the Cape, the ship was caught in a force-8 gale that whipped up waves four meters high. Another ship passing at the time went out of control, but the *Fengqing* weathered the storm.

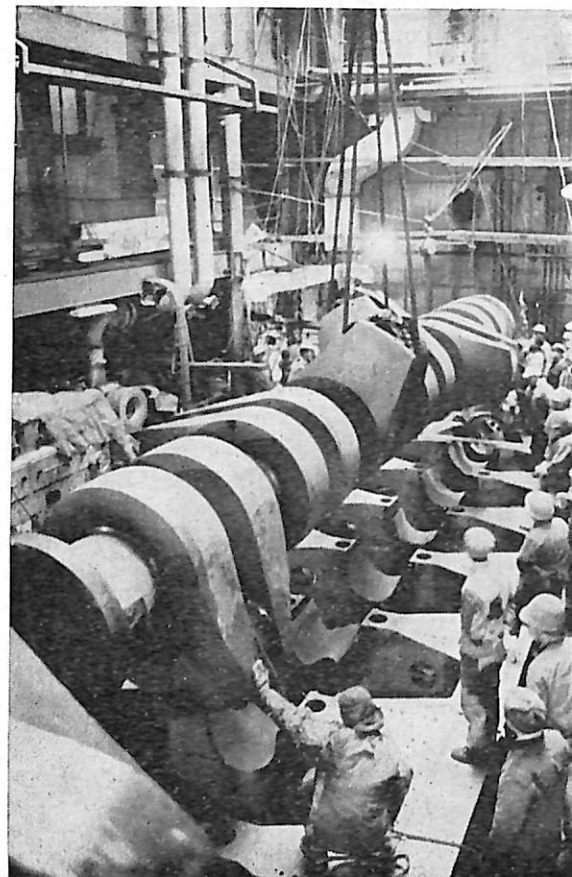


Studying the course.

Domestic-made navigation instruments carried the ship through every test.



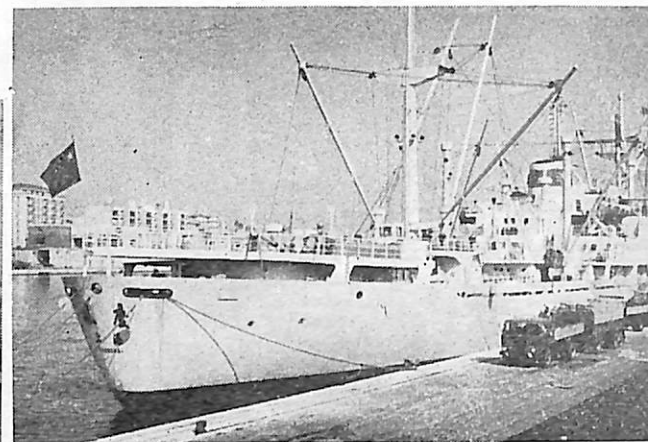
Workers at the Kiangnan Shipyard, Shanghai, installing the 10,000-h.p. diesel engine, built by themselves, in the *Fengqing*.





Riding the waves in the Indian Ocean.

Seamen criticize Lin Piao and Confucius.

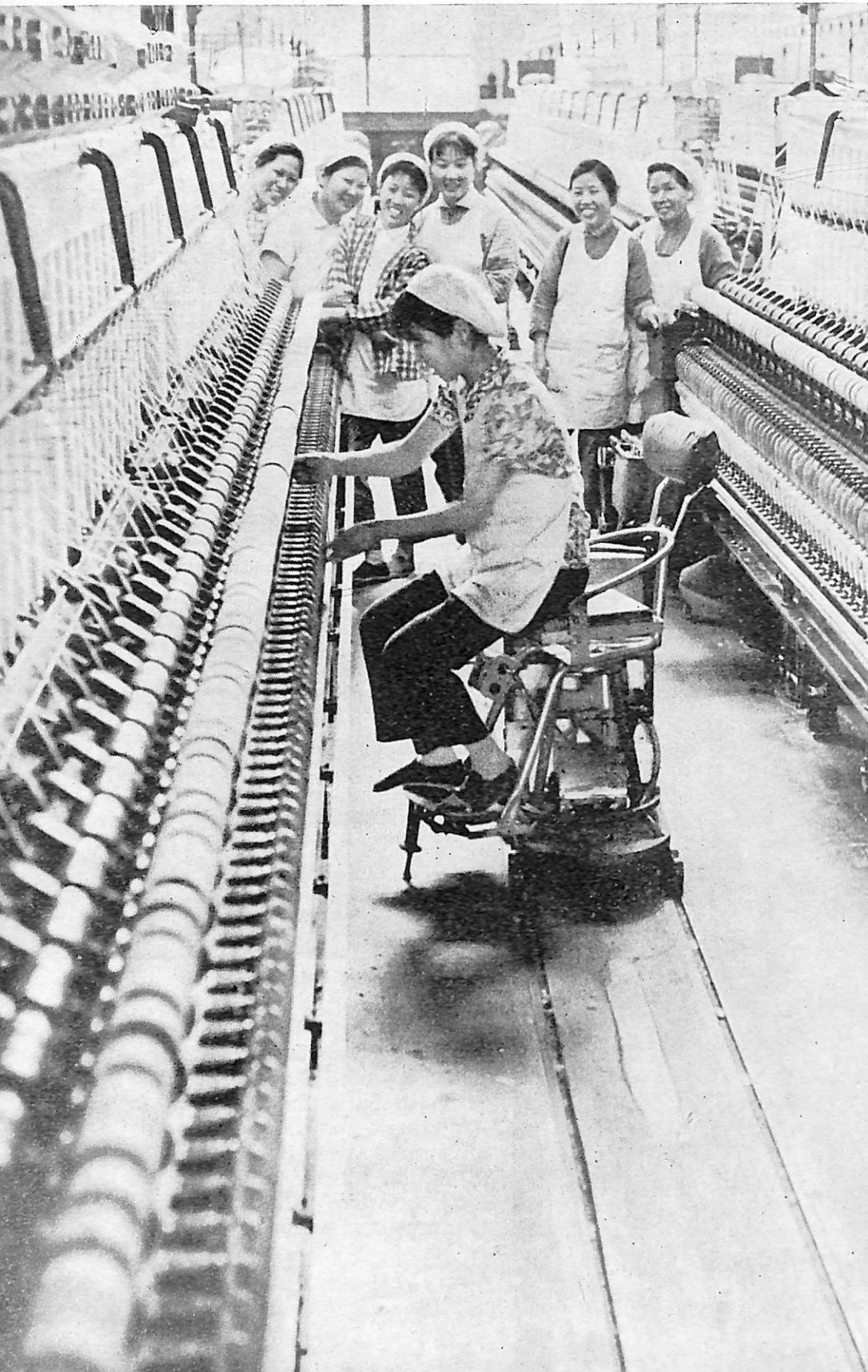


In port at Brindisi, Italy.

How the Demand for Textiles Is Met

CHING WEN

An electrically-driven chair for use in tending spindles and looms at the Shanghai No. 6 Cotton Mill, made in the mass movement for technical innovation.



THE busiest counter at the supply and marketing cooperative of the Tungpeiwang brigade in the western suburbs of Peking is that selling textiles. This is true of all such co-ops throughout the country. Daily sales of cloth at Tungpeiwang now equal the two-week total in early post-liberation days. Moreover, at that time only plain black, white and blue cotton was available. Today the co-op stocks 200 varieties in both plain colors and multicolored designs. There are also China-made synthetic textiles, rayon, vinylon and dacron. The latter is especially popular among the peasants. Khaki drills and corduroys have become a popular line now that the livelihood of the commune members has improved. When festivals approach many customers buy corduroy in bright colors to make new clothes for their children.

Semi-Colonial Past

Before liberation the masses of poverty-stricken peasants could not afford to buy cotton goods. Aunt Chao of Tungpeiwang village recalls: "Our whole family shared one quilt. Each of us had only one patched suit of coarse homespun to wear the year round. In summer we took out the cotton padding and in winter we put it back. But now our family has enough money for each member to buy some new clothing each year."

Semi-colonial features predominated in China's textile industry in pre-liberation days. Growth proceeded at a snail's pace. During the 60 years from the end of the 19th century when the first cotton mill was built in Shanghai, to 1949, the year of liberation, the number of spindles reached only five million. Furthermore, the mills were concentrated in the coastal cities, Shanghai, Tientsin and Tsingtao. Forty-seven percent of the textile machinery was in Shanghai. Half of the mills had been set up by imperialists who plundered China's raw materials and cheap labor to flood the market with cheap goods. Although there was some growth of enterprises owned by national capitalists, their existence remained precarious because they were not large enough or strong enough to compete with imperialist and bureaucrat-capital-



A worker of Hui nationality operating a warping machine at the Yinchuan Cotton Mill, Ningsia Hui Autonomous Region, one of many modern cotton mills set up in national minority regions.

ist-owned industry. A number of factories were destroyed and the whole textile industry was seriously crippled after the Japanese imperialist invasion of China in 1937. Under the reactionary rule of the Kuomintang, after the defeat of the Japanese in 1945, U.S. cotton and cotton goods flooded the Chinese market. As a result, a large number of textile enterprises had to suspend production or close down. The industry was pushed to the verge of bankruptcy.

Production Rises

Shortly after the founding of the People's Republic in 1949, the government nationalized all factories that had been set up by the imperialists and bureaucrat-capitalists. Over the past 25 years, guided by Chairman Mao's principle of developing China's industry independently and keeping the initiative in her own hands, and by relying on her own efforts, our country has built an initially complete system for the production of textiles.

Hopei, Honan and Shensi provinces in the Yellow River valley are China's main cotton-producing areas. Since liberation the government has allocated funds and built a number of textile bases in these areas, each with several hundred thousand spindles. Since 1958, in accordance with the policy of "walking on two legs" (see *supplement to China Reconstructs, January 1974*), every province, municipality and autonomous re-

gion has built its own medium and small-sized textile mills, while at the same time the central government has set up large enterprises. Included are modern textile mills built in the Sinkiang Uighur Autonomous Region in China's northwest. Sinkiang and Tibet, from which huge quantities of wool were plundered by the imperialists each year before liberation, now have textile mills turning out fine woolen blankets and fabrics.

Since the beginning of the cultural revolution in 1966 the textile industry has grown at an even faster pace. The number of spindles added over the last eight years was close to the total increase in the 60 years before liberation.

The irrational distribution of textile mills has been largely remedied. Nearly half the country's spindles are now in the interior. The total value of output in 1973 was six times that for 1949. This represented a four- to five-fold increase in the output of cotton yarn and cotton goods, and a ten- to eighteen-fold increase in worsted and woolen fabrics, gunny sacks, silk and knitwear. Huge quantities of textiles were imported before liberation, but now China is able to produce enough for both domestic needs and for export to over 100 countries and regions. Export of cotton goods each year now equals the nation's total output in the early years after liberation.

To better meet the people's needs, the textile enterprises in

cities and provinces constantly produce new varieties and designs. Leaders, workers and technicians from the mills go regularly to work behind the counter in stores to learn how new products are liked. The textile mills in Shanghai, Tientsin and Kiangsu alone are now able to manufacture 3,000-4,000 varieties of cloth a year. The percentage of medium- to high-grade textile products has gradually increased. Since the beginning of the cultural revolution the increase in the output of dacron and other synthetics has become more rapid. In the last three years alone the output of dacron increased by six times, and there is much greater variety in types and colors. Synthetic wool, linen and silk are now produced as well.

More Raw Materials

An increasing supply of raw materials is prerequisite if China's textile industry is to be developed independently. In the old days over half the raw materials used by textile mills was imported. Cotton growers were hard hit by the ruthless exploitation of feudal landlords and pressure deriving from the dumping of imported cotton on the market. Average production of ginned cotton was about 200 kilograms per hectare and it was only suitable for spinning yarn of under 20 counts.

A tremendous liberation of the productive forces followed the founding of the People's Republic and the land reform. Cotton growers took the road of collectivization; the growing of cotton became part of the state plan. Measures taken by the state encouraged the peasants to struggle for greater yields, and agronomists sent to the countryside worked together with the peasants to improve their seed and breed new strains. Nationally over 100 new strains have already been developed, and the improvement in quality is striking. Many areas which never grew cotton in the past have now become cotton bases, providing favorable conditions for changing the geographical distribution of the textile industry.

China's cotton output has risen rapidly. Production in 1973 increased sixfold compared with 1949. Jute increased fourteenfold, wool threefold, and silk cocoons



Cotton bales ready for shipment from the Chiliyng People's Commune, Honan province, one of China's main cotton growers.

fourfold over the same period. China is now in the main self-sufficient in raw materials for its textile industry. The development of the chemical and oil industries opens vast possibilities for raw materials for synthetic fibers.

Manufacture of Equipment

A textile machinery industry is also important for ensuring the growth of the textile industry on an independent basis. In old China there was only a small number of factories connected with the production of textile machinery and auxiliary equipment. Poorly equipped and backward in technique, they could only handle repairs. All spindles had to be imported. Shortly after liberation the state launched plans for the expansion of these plants and for their technical transformation. At the same time the building of new plants began. By combining division of labor with cooperation, textile machinery plants have been able to design and turn out complete sets of spinning, weaving, dyeing and printing machinery for cotton, wool, hemp and silk as well as over 1,000 types of auxiliary equipment of improved design. An example is a new carding machine which has an hourly output five times that of the old models used at the time of liberation. Today China not only makes all the equipment for its own textile mills,

but since 1954 has been supplying complete sets of textile machinery to some fraternal and developing countries.

Technical Innovation

Over the past 25 years China's textile industry has many technical achievements to its credit. In the cultural revolution and the movement to criticize Lin Piao and Confucius, textile workers and staff repudiated the philosophy of "servile dependence on foreigners" and "running factories by relying on specialists" based on the idealist theory of apriorism pushed by Liu Shao-chi and Lin Piao, and emancipated their minds. As a result the mass movement for technical innovations developed more vigorously and with still greater achievements than before. Take cotton spinning for instance. The average per-hour production of 20-count cotton yarn from 1,000 spindles was only 18 kilograms in the early days of liberation. Today, it is double this figure, while in some advanced enterprises and areas it exceeds 40 kg., far above the top international standard of 29 kg. Another example is the automatic filature produced during the cultural revolution specifically for China's silk cocoons. This did away with the need for workers to attend the machines and doubled output.

The introduction of automatic spinning doffers was an important labor-saving innovation now in

wide use. An electrically driven chair which can carry workers along the rows of looms and spindles is now on trial in some mills.

In addition to innovations in textile machinery, efforts have also been made to improve working conditions and ensure safety in production. In old China textile mills were dusty, airless and hot; the machines lacked safety devices and accidents were frequent. Steps were taken to protect the workers and improve conditions in the shops in all textile mills after liberation. They included the installation of safety interlocks, other safety equipment and air filters, as well as measures to lower temperatures and improve ventilation.

For the People's Needs

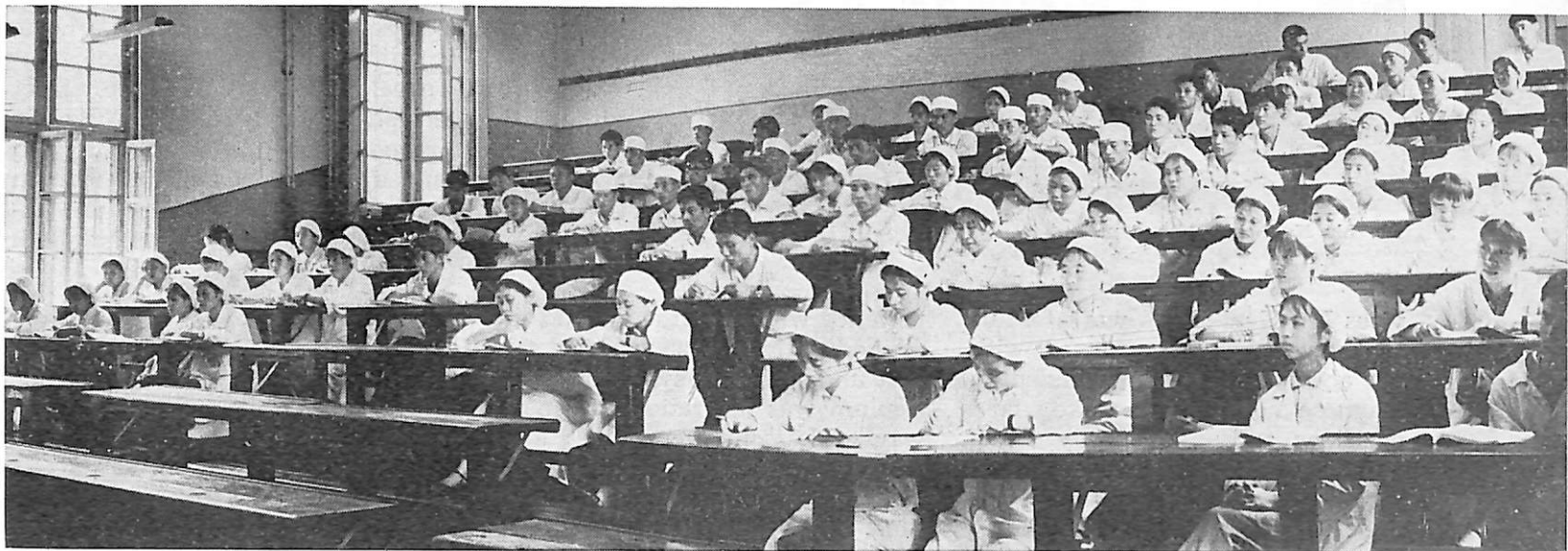
Textile production is being developed in a planned way according to the General Line of "going all out, aiming high and achieving greater, faster, better and more economical results in building socialism" and the over-all principles for developing the national economy. The main way for China to guarantee clothing for her nearly 800 million people is by increasing production through self-reliance. The price of textiles has remained stable. Continuous growth of the people's livelihood and the development of foreign trade have opened up broad prospects for the textile industry.

Commune members choosing cotton prints at a rural fair.



Graduates from Three-year Medical School

China Reconstructs Correspondents



Worker-peasant-soldier students at the Shenyang Medical College.

IN "After the Period of Schooling Was Shortened" in our November 1971 issue, we reported on the first group of worker-peasant-soldier students at the Shenyang Medical College where the previous six-year course had been cut to three. The 470 students who enrolled in July 1970 graduated in July 1973. They have now been working over a year. How have they been doing on their jobs? How do their patients evaluate them?

To find the answers we spent a month investigating 120 graduates now scattered in 12 cities in Liaoning province, such as Shenyang, Anshan, Luta, and in the surrounding countryside. They are doctors in People's Liberation Army (PLA) units, city and agricultural commune hospitals, giving treatment, doing prevention work or training local medical personnel. Their vitality and drive impressed us deeply. One of the most common comments during our trip was, "These students are really different from the ones who graduated before the cultural revolution."

'Our Own Doctor'

Chang Hsin-teh, one of the graduates we investigated, works in the Hsialuho commune hospital in a mountainous area of the province. Hsialuho is his native home and as a returning graduate he has already won the people's hearts. "He really feels for us. He's our own doctor!" they told us.

Soon after his return a pregnant woman, living 25 kilometers away in a ravine on the other side of the river, was about to deliver when severe bleeding due to placenta praevia started. Chang promptly set off with two other doctors and a nurse, crossing the river on ice which was about to break up, to save time. By flashlight, he did a cesarean section on the patient already in shock and having only 3 gm. hemoglobin/100 cc. He remained with her a week until she was out of danger. But before he could leave, a child in the neighborhood broke a bone. In spite of his fatigue he went to the child's home and, without X-ray, used the Chinese traditional method of set-

ting the fracture with local splinting and bandages.

In the past year he has gone to countless homes to treat sick people, letting no storm stop him. Chang grew up in these mountains. He knew well how badly the country people needed doctors and medicine. Before going to medical school he used to read medical books in his spare time. Sometimes he even tried to treat people for minor illnesses and injuries. So the commune members recommended him for medical school, hoping that afterwards he would be a good doctor for them. Chang has not failed them. Since his return his commune has chosen another young person to study at the Shenyang Medical College.

Ability to Work Independently

Perhaps readers remember Liu Kuei-chih, a medical student we reported on three years ago in the November 1971 article. Today she is a doctor in the department of gynecology and obstetrics in a factory hospital in Fushun, a coal center. An older doctor who super-



Dr. Liu Kuei-chih with a patient.

vises Liu Kuei-chih's work told us that everyone is impressed with her ability to work independently, diagnose correctly, make bold decisions and give speedy treatment, even in difficult cases. Her surgery is deft and accurate, and she ligates blood vessels so firmly that during operations veteran surgeons often ask her to do the important ones.

Liu Kuei-chih has handled over 300 patients in her department, all of whom left the hospital in good condition. Once, five cases of toxemia in late pregnancy came in succession to the department. All were emergency cases. Liu calmly took effective measures with each one. Once a 30-year-old woman worker entered the hospital with sudden acute abdominal pain. Through careful examination and analysis of her case history, Liu quickly diagnosed her condition as an ovarian cyst with torsion. Within 40 minutes, without blood transfusion, she operated on the patient and removed a cyst the size of a goose egg.

Short on Theory?

Didn't cutting the six-year medical course to three years lower the students' theoretical knowledge? Veteran doctors told us it did not. Associate Professor Li Teh-yu, vice-head of the department of internal medicine at the Shenyang Medical College, who has been teaching medicine for over 30 years, has had personal ex-

perience with both the old and the new educational systems. She said that under the old system the curriculum was not rational in many ways. Lessons were repetitious, with too much detail and useless content which wasted students' time.

Testing for electrolyte balance commonly used in clinical practice was an example. Under the old system, the first-year chemistry course never mentioned it because medical questions were never touched on. In the second and third years the theory was explained but no one saw its application to patients. In the fourth year the theory was further discussed and students saw it applied, but they were not allowed to participate. The theory was still divorced from practice and when they graduated they could not apply it. Now, even in the first year the students work in the hospitals. Linked directly with the students' clinical experience, the teachers' lectures are practical, lively and concise, saving much time. "We can understand and remember them better and apply them flexibly to different conditions," the students say.

Tien Shu-hua is a young doctor of internal medicine at the No. 2 People's Hospital of the Panchin area. Her year's work since leaving medical school demonstrates how much theory the graduates have acquired. Some veteran doctors felt that, having studied for a

much shorter time, she would be weak in theory. But they changed their view after a year of working with her, discussing cases, making diagnoses and handling emergency work.

Once a 28-year-old man was brought in with acute myocardial infarction. This condition is unusual in such a young person, and even slight delay is dangerous. Tien's rapid clinical observation focused the diagnosis onto a heart condition. The electrocardiogram revealed the location of the infarct and she began treatment. When the patient's blood pressure dropped and frothy, blood-tinged sputum appeared, she recognized the seriousness of the patient's shock from the state of the capillary circulation and selected appropriate drugs to improve the circulation and alleviate shock. The patient rapidly recovered enough to be released from the hospital soon afterwards. "Without a solid grounding in theory, doctors who have just graduated would not be able to analyze and solve such problems independently," the older doctors concluded.

On An Island

Has shortening the length of medical school narrowed the range of the students' knowledge? Do they acquire a comprehensive enough ability? The work of Chao Fa-chang, an army doctor in a PLA unit stationed on an island in the Luta area, answers this.

Formerly, Chao was an army medical worker. In medical school he took courses and practiced in different departments: internal medicine; surgery; gynecology and obstetrics; pediatrics; eye, ear, nose and throat; skin; X-ray and laboratory work. When he returned to the island, although he specialized in surgery he could also treat the many other illnesses of PLA men and the local fishermen, do nursing and make laboratory tests.

In August 1973, just after he had returned to the island, a PLA man with a severe head injury was brought to him, bleeding badly. The case was serious but there was no time to send him to a larger hospital. With two other doctors

and a nurse assisting him, Chao did a two-hour operation and brought the soldier through.

Later the young doctor heard that the little son of a local fisherman had had a high fever for two weeks in spite of the different antibiotics the local clinic had treated him with. Chao brought the child into the army clinic for close observation. He finally found that the temperature was due to a long period of dehydration which caused concentration of the blood and metabolic disturbance. With intravenous glucose and other medicines he brought the fever down.

In City Hospitals

After visiting 20 grassroots medical units, we went to see how the graduates were doing in city hospitals.

Chang Chiu-yueh, teacher of surgery in the No. 1 Hospital affiliated with the Shenyang Medical College, had taught these graduates and was now guiding two of them in the surgical department. "I've been teaching and working in surgery for over 20 years but I have seldom seen such capable graduates as these," she said.

Since their arrival last year, the two young doctors in her charge have made rapid progress, serving the patients wholeheartedly; working earnestly and learning eagerly from experienced doctors. They not only do minor operations such as those for appendicitis, hernia, abdominal tumor and intestinal obstruction but can do major operations such as gastrectomies. They can also do some teaching and writing of texts for the first-year students of the medical college.

Comparing her own education under the old system, Dr. Chang said thoughtfully, "Two different systems, with different curriculums and methods, have turned out two different kinds of students. Under the old system, at most, students were able to do an appendectomy upon graduation. How different it is now!"

With a high political consciousness and a deep sympathy and sense of responsibility for their patients, these young doctors have been able to give full play to their medical ability. Once an older doctor with long years of experience initially diagnosed a patient from Anshan as having cancer of the liver. An operation was out of the question, he be-

lieved, and anti-cancer medicines were all they could give her.

Young doctor Chu Nien-ho was deeply moved by the life of this patient, a heroine in many past revolutionary struggles. He resolved to emulate her revolutionary spirit in his efforts to do all he could for her.

He made further and very detailed examinations and found that although her liver was enlarged, it was hollow to the touch. Chu consulted the older doctor and suggested that it might not be cancer but polycystic liver.

The older doctor and Chu decided to operate to expose the liver for direct observation. Chu's suggestion proved correct. After nine days' treatment the patient was well enough to leave the hospital.

Our investigation of the work of these new medical school graduates led us to this conclusion: After the length of schooling was shortened and education reformed, in theoretical grounding, range of knowledge and ability for independent work, the students have definitely surpassed those trained under the old system. The proletarian revolution in education has only begun, but its vitality is already apparent.

Dr. Chao Fa-chang consults a more experienced doctor about a case.



Dr. Chu Nien-ho performs an operation.



They Battle with Their Poems



*Brick walls red, brick walls
grey,
Each one's a battlefield
today.
We Little Red Guards, full
of pep,
Write articles and paste
them up.
This one's a poem, a cartoon,
that one,
Sharp as a knife, sure as a
gun,
To lambaste Confucius and
Lin Piao,
Adding fuel to the flames of
revolution.*

THE above poem describing the atmosphere in his school was written by a 13-year-old pupil in Peking's North Hsiszu Primary School. Since the movement to criticize Lin Piao and Confucius was launched early in 1974, the school's 600 pupils, despite their youthfulness, have been taking part in this political struggle in the ideological realm with the help of their teachers. One of their most effective ways is through the poems they themselves write, and sometimes sing, when set to music. They have read their poems in other schools and at a citywide meeting, doing just as the line in one of their poems says: "We fight

with our poems and bombard Lin Piao with ten thousand rhymes."

A popular poem is "Going to the Countryside to Make Revolution" by Wang Lin, a Little Red Guard in the fourth grade. She was inspired by the millions of graduates who have gone to rural areas to steel themselves and build a new socialist countryside. This is one of the new things which emerged during the cultural revolution. Lin Piao, however, an adherent of the reactionary Confucian idea "Study hard and become an official", had likened it to labor reform in disguise. His followers even put out songs for children to poison their minds with this reactionary thinking.

Wang Lin's class had often visited young people who had settled down in communes outside Peking and sometimes the latter had been invited to the school to talk about what they are learning in the countryside. Things weren't at all like those reactionary songs described them. Wang Lin decided she would write a poem to refute them.

*Big Sister is leaving today,
A red flower pinned on her
chest.
Gladly doing as Chairman
Mao teaches,*

*She's going to the country to
make revolution.*

*With her goodbye she speaks
words from her heart:*

*Grow up quickly, Little
Sister.*

*Criticize Confucius and Lin
Piao,*

*Go to the country and take
root.*

*I answer without hesitation,
Though we Little Red Guards
are still small*

We have big hopes.

*Big Sister, I'll race you
To see who can contribute
more*

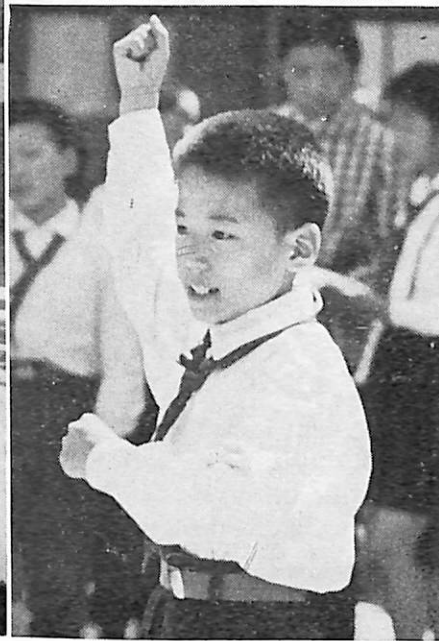
*To building our socialist
countryside.*

Not long ago the school began criticizing the "Three-Character Classic", in which Confucian ethics are taught through three-character rhymes. For centuries under the reactionary rulers it was a required text. The first sentence reads: "All men are by nature good." Criticism of the book points-out that the only nature a person has is class nature. What he considers good or evil, loves or hates is determined by the class stand he takes. Spreading the idea that there is such a thing as "human nature" in the abstract and that it is "good" only serves to cover up the exist-



A performance of songs based on revolutionary poems by children.

Reciting a poem he has written.



the youngsters. Seeing how hard the commune members worked, Chang I-pin tried to do as they did. Later she put into a poem her feeling and that of her classmates for the commune and for their work.

The bees they made a buzzing sound

When we Little Red Guards went to the farm.

As we rushed about, arms full of cauliflowers

Commune members were smiling all around.

The bees they made a buzzing sound

When we Little Red Guards went to the farm.

Then we weeded the leeks, Our hearts growing gladder and gladder, we found.

Nearly 10,000 poems have been written by the pupils of the North Hsizu Primary School. They have received wide notice and some of their works have appeared in Peking and in national publications. Poet Chang Yung-mei and writer Hao Jan visited the school and read poems they have composed for children as encouragement to the young authors. A number of the children's poems have been set to music. Some have been broadcast over the nationwide radio network.

Little Red Guards at the North Hsizu Primary School get help with their poems from a teacher and one of the school leaders.



Poems criticizing Lin Piao and Confucius.



ence of classes and the true nature of the exploiting class.

When she studied Chairman Mao's words, "There is absolutely no such thing in the world as love or hatred without reason or cause", 11-year-old Wen Hung, a Little Red Guard, thought of the certificate carefully preserved at the bottom of a chest in her home. It had been issued as an honor to her family in connection with her grandfather's death. Wen Hung recalled the story her mother had told her of how he died. While he was leading a group of peasants in a struggle against a despotic landlord, they were suddenly surrounded by Kuomintang troops. Remaining behind to cover the escape of the others, he was captured and buried alive. Later another landlord who had always posed as an upright and benevolent man, giving free vent to his class hatred, dug up the body and had it cut into three pieces with a fodder-cutter.

How could this landlord be said to be "by nature good", thought Wen Hung indignantly. Her grandfather was a hero and that landlord was worse than a wolf. She wrote a poem criticizing the "Three-Character Classic".

What's this?

All men are by nature good?

The Little Red Guards can't be fooled.

Take landlords — while they talk of benevolence

They cause the poor to suffer.

The reactionaries say that all men are by nature good

And then slaughter the people without blinking an eye.

Today when power is in the proletariat's hands

And the working people have stood up,

Whoever still teaches the "Three-Character Classic"

Must be dreaming of restoration.

AS PART of their ideological education, the North Hsizu children frequently go to factories, villages and army units to learn how to do industrial and agricultural work, for military training and to find out about society in general. Their poems reflect what they have learned.

One day Chang I-pin, a Little Red Guard, went to the Evergreen People's Commune with her fifth-grade class. The lush green fields showed prospects of a good vegetable crop, and bees were buzzing above the yellow plots of rape. The commune members welcomed

WUCHIAO COUNTY — HOME OF ACROBATICS

PO CHUN



Plate spinning during a work break by a member of the Ningchuang brigade amateur acrobatic group.

IT is work break on the worksite of the Chang-Wei River project, Wuchiaio county, Hopei province. Hundreds of peasant-workers have set aside their tools and carrying implements, and are quietly relaxing after a heavy spell on the dyke.

Suddenly a young man leaps to his feet, effortlessly picks up a wheelbarrow and in a split second it is gracefully balanced atop his head on one of its handles. His two hands outstretched, the young man walks backwards, then forwards,

turns left, then right, the barrow motionless, as if planted on his head.

The almost breathless silence is broken by clapping and shouts of, "Encore! Encore!" A second young



Members of the Fantun brigade, Wuchiao county, perform during a rest in the fields.



The primary school curriculum includes acrobatics.

man is on his feet. He grabs a water-bucket with his right hand, skims it into the air and it lands lightly on the top of his head. He maneuvers the bucket into position so that it rests firmly on its base. In a flash it is standing on its rim. Repeated applause greets this skilled performance.

The young men are amateur acrobats entertaining their fellow workers on a new river control project in the north China county known as "the home of acrobatics".

Ancient books record that acrobatics was originated over 2,000 years ago on the Hopei plain. Wuchiao county has long been famous as one of the cradles of Chinese acrobatics. This folk art has been handed down from generation to generation in this county.

Since liberation more than 1,000 performers and students have been trained there in this traditional art

and many of them traveled afar. From the village of the Fantun brigade, with only 300 households, 40 people have become leaders and performers in acrobatic troupes in 10 different cities. There are 40 to 50 other villages like Fantun in the county which have trained large numbers of acrobats.

Acrobats from Wuchiao county have proved themselves highly skillful in many responsible jobs, as leaders, art directors or as outstanding artists in practically all the acrobatic troupes throughout China. One of them, Fan Li-chien, is a member of the Revolutionary Committee of the Peking Acrobatic Troupe. Born into a family with a long history of acrobats, he started performing when only six years old. Now 54, he has toured abroad four times and given performances in 10 countries since liberation. He has won widespread fame for his special act, the flying trident. He has a son who is an amateur acrobat working with the railways.

Chang Hsiu-chin in the Shenyang Acrobatic Troupe, well known in China and abroad for her bicycle balancing act on a high platform

and for her juggling of flower batons, is also a native of Wuchiao.

Wuchiao was historically reputed to be a poor county. Its people had suffered for generations from the effects of alternating floods and droughts. Before liberation the population was concentrated in a small area distinguished by the poor quality of its soil. Ruthless exploitation by feudal landlords and heavy taxation by reactionary governments and officials kept the peasants exhausted and always on the brink of starvation. That is why many peasants left home every year during the slack season to try to earn a little by giving performances — turning somersaults, brandishing broadswords, juggling by the roadside. Pedestrians who stopped to watch would give them a few coins. This at least helped to fill their stomachs, and many poor peasants acquired some acrobatic skill.

The art was passed on to more and more people, and a temple fair was eventually held for a month every autumn in Huangchen village, Wuchiao county. Unlike other country fairs, this was devoted ex-

Veteran acrobats help train students in the county troupe.



clusively to the sale of all kinds of acrobatic, juggling and puppet-show properties as well as trained animals such as monkeys, bears, dogs and snakes. Acrobats would gather there from a radius of a hundred kilometers, buy what they needed and form or join troupes. The fair over, they would go traveling to all parts of the country and even wander abroad. Artists in this profession suffered more than their fill of insults and humiliations at the hands of the reactionary ruling class. They were classified under the "nine low professions" and slightly referred to as "tramps along rivers and lakes".

Owners of these troupes treated their apprentices like cattle. Merciless in their greed for money, some of them forced youngsters to train to carry out highly dangerous or abnormal tricks which sometimes caused them to grow up deformed. When injured, they were not given medical care and if they died, were denied decent burial.

A folk song, widely known among the acrobats, presents a true picture of their life in the old society.

*The acrobats lead a hard and bitter life,
They are forced to swallow their bitterness.
The owner's whip cracks loud as he lashes away,
The acrobat bleeds, his wounds never heal.
Every day he risks his life to keep the owner rich,
When dead his body is thrown in the ditch.*

Old acrobats still reminisce about Ting Ling-erh of Tingchuang village, who went with his troupe to Japan. During practice one day, just after he had swallowed a foot-long sword, the owner struck him for keeping himself rigid. Taken unawares, he was injured internally and died a few days later. The owner took his ashes to his mother, who fainted at the sight. She visited his grave every day and died of grief.

When the old acrobats recall the past, they invariably comment with deep feeling, "In the old society to be an acrobat was to sell your life. Nobody would be an acrobat if he had any other way of keeping alive."

After liberation the people of Wuchiao county stood up and became masters of the land. Gone forever are the days when the villages were left desolate after the harvest. Throughout the county, the vast countryside is alive with activity. Under the guidance of Chairman Mao's proletarian revolutionary line the commune members have harnessed the many rivulets in the county, dug many new drainage channels, sunk wells and installed electric motor pumps, so that the fields are now irrigated in times of drought and drained in times of heavy rain. This has ensured good harvests year after year. Electricity has also been brought to the villages and the people's livelihood is guaranteed. There is now sufficient food and clothing for all.

The people's interest in the acrobatic art, handed down from their forebears, has deepened and the development in this folk art has reached a new level.

Today, Wuchiao is the scene of mass participation in acrobatics. Guided by older artists, many youngsters take up basic acrobatic training during the slack farming seasons. Some schools in the county have added acrobatics to their physical culture curriculum. As for the sons and daughters in families with a tradition of acrobatics, they get strict training from a very early age. They are quite at ease when lifted high, dangled by their legs, or thrown to and fro in the air. Such early training gives them both courage and agility, and from the age of five to six they practice regularly.

Amateur acrobats are to be found everywhere in the villages of this county. It is no uncommon sight to see a commune member pick up farm tools and put on a show during work-breaks in the fields. Many brigades organize amateur performances in their own or neighboring villages during holidays, festivals or harvest celebrations. Many communes have their own amateur troupes. The county has its professional troupe.

Today the acrobats of Wuchiao, as elsewhere in the country, are honored as people's artists, and never thought of as "tramps along rivers and lakes" in the "nine low professions". Everywhere they go,

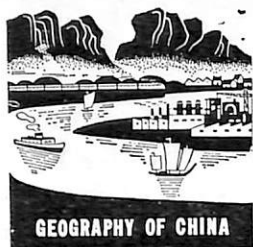
in the county or in other parts of the country, they are conscious of the warm concern of the Communist Party and the People's Government, the respect of the masses and security of livelihood. The veterans become leaders, coaches, art directors, or are assigned other suitable work. If they wish to do so, they can retire on a pension, secure in their old age.

Sun Chan-feng is an outstanding example of a fine acrobat. She left home at the age of six with a local troupe owner and gave performances for nearly 40 years. In the old society, ground down by exploitation, she was often forced to appear in five consecutive shows in one day. Each show included five items which she performed in mid-air. Once, overcome by fatigue, she fell and was knocked out. As soon as she came to, the troupe owner forced her to continue the act in spite of bad bruises.

After liberation she became a member of the Tientsin Acrobatic Troupe. In 1964 she was hurt during practice. She was immediately taken to hospital for examination and treatment. When she came back from the hospital, the leaders of her troupe, very much concerned for her well-being, asked her to be a teacher and give up performing.

Four years ago she and her husband retired to their native village in Wuchiao county where she is being well cared for by the government. Their children are now working in the troupe, in the People's Liberation Army or still attending school. She often says, "We acrobats owe our happy life today to the Communist Party and Chairman Mao. Never for a moment can we forget this." She expresses what is in the hearts of all acrobats in China today.





Deltas

A NUMBER of China's many rivers flowing into the sea have formed substantial deltas at their estuaries. The major ones are those of the Yellow, Yangtze and Pearl rivers.

The Yellow River Delta

The 250,000-square-kilometer Yellow River delta is the largest in the world. On its upper and middle reaches this great river collects huge amounts of loose soil as it flows through the loess plateau. The river leaves the confinement of the mountains at Mengchin, Honan province, the apex of the delta, and from then on follows a shifting course. The steady accumulation of silt—the Yellow River carries an average of 1,600 million tons a year to its lower reaches—has resulted in a sprawling plain that fans out to the Haiho River estuary in the north, and the old mouth of the Yellow River in the south.

Today the Yellow River empties into the Pohai Sea below Lichin in Shantung province. This channel was cut in 1855 after a big shift was made. As the mud-laden water poured into the sea, the accumulation of sediment at the river's mouth pushed the seacoast eastward at the rate of two or three kilometers a year. The river channel thus became longer and longer, its bed was raised by the constant deposit of silt and the gradient became gentler and gentler, reducing the speed of the flow. When the river was in spate, quick discharge became more and more difficult, and it would then burst out of its channel to hew new courses to the sea. Such shifts occurred about once every eight years before liberation, so that today old courses at the estuary stretch out like the fingers of a hand, and the coastline has advanced seaward in the shape of a fan. A new delta below Lichin has been formed. Sediment from the Yellow River has created 2,300 sq. km. of land in the last century.

During the long years of reactionary rule, the Yellow River,

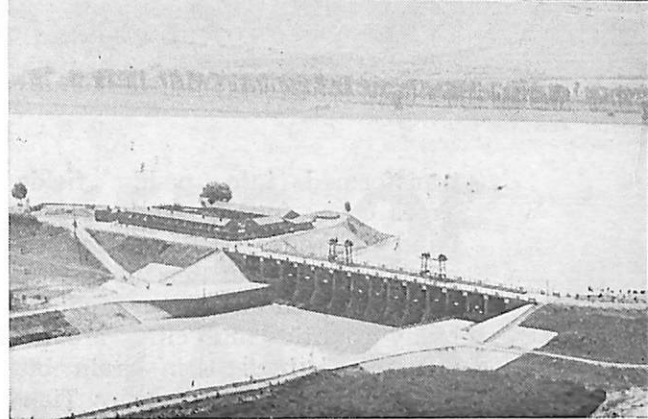
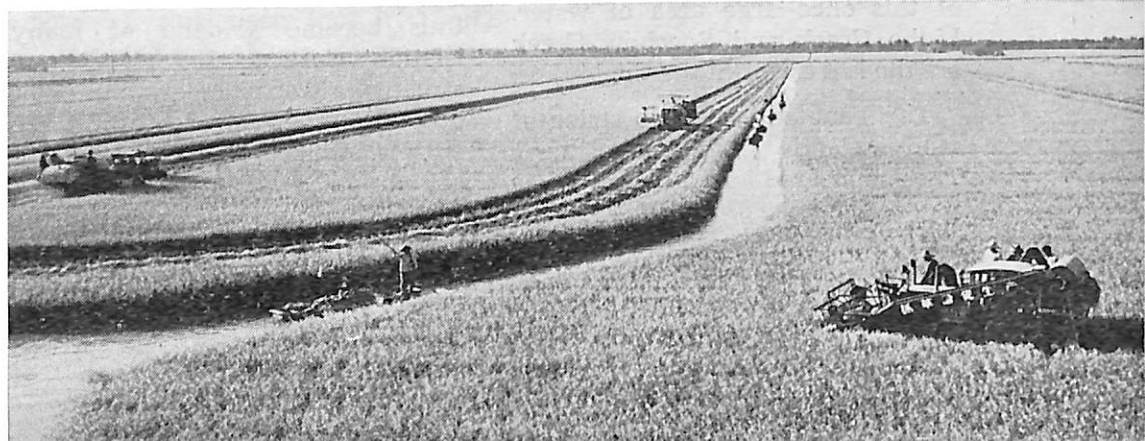
without effective control, brought many disasters. Dykes were the only means used to try and keep it in its channel. But the constant accumulation of silt has raised its bed above the surrounding land to make it an "elevated river". When the river burst its dykes, the flood waters wrought havoc in the surrounding countryside. In the 2,500 years before liberation the river breached its dykes more than 1,500 times and made substantial changes of its course 26 times. Waterlogging and drought plagued the delta and the soil became sandy and alkaline. The working people, living in deep misery, longed to harness this river of sorrow.

Things began to change after the founding of the new China. In 1952 Chairman Mao inspected the Yellow River and issued the call, "Work on the Yellow River must be done well." The people who lived along the river launched projects to conserve water and soil, built large reservoirs to control flooding and store water on the upper and middle reaches and reinforced the dykes on the lower reaches. Gradually the course of the river to the sea was stabilized. The result: the river has not burst its dykes once in the past 25 years.

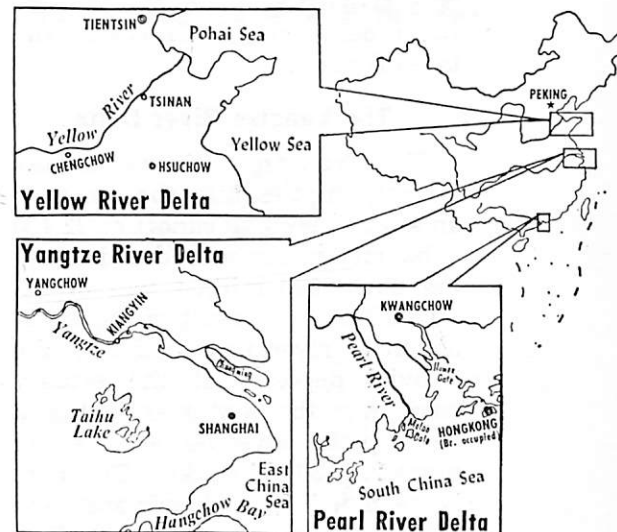
The people also diverted silt-laden water to low-lying land. This both cut down sedimentation in the river channel and helped to improve the soil. Irrigation projects were built to make use of the water of the Yellow River.

Since the cultural revolution began, the people have built a new system of canals on the Yellow River delta. Large tracts of alkaline land have now become fertile fields, and low-lying land has been

A bumper rice harvest on the Pearl River delta.



Irrigation-diversion sluice in Chiho county on the Yellow River delta plain.



A state farm on Chungming Island at the mouth of the Yangtze River.

transformed into paddy fields. Trees cover former sandy wastes. Land that once had crop failures nine years out of ten now yield abundant food and other products. Many counties and cities are not only self-sufficient in grain but have a surplus. The cities Tientsin, Chengchow, Kaifeng and Hsuechow have become important industrial centers. Rich petroleum deposits have made the Yellow River delta one of China's important oil bases.

The Yangtze River Delta

The Yangtze River, China's largest, empties into the sea with an annual average runoff of 32,400 cubic meters per second and carrying down 470 million tons of silt annually. As a result of the interaction of river flow and tide, the alluvial deposits at the estuary have over the centuries formed a delta plain covering an area of more than 30,000 sq. km. The delta is bounded by Chenchiang and Yangchow to the west, the East China Sea to the east, the Tungyang Canal to the north and the Hangchow Bay to the south.

The Yangtze delta is made up of three parts: a plain on either side of the main river channel; a lake-studded plain on the south; and islands at the river mouth. Accumulation of sediment at the river mouth over many centuries gradually pushed the shoreline eastward and built up a plain on either side of the channel which is now the main part of the delta. As this plain was formed, a body of sea water became encircled and connected with the sea only by tidal inlets. More sediment brought up and deposited by these tidal inlets and the growth of water plants eventually divided up this inland body of water into many lakes. The tidal inlets either silted up or disappeared. Today Taihu Lake, 2,200-sq. km. in area, and the small lakes in its vicinity are remnants of this once-large area of water. Liuho Creek and Soochow Creek are the last traces of the tidal inlets.

The Yangtze has left a string of sandy islands along the estuary. These appeared and disappeared as the main course of the river changed, some eventually becoming merged with the river's banks.

Chingchiang county was once a large sandy island that became a part of the north shore in the first half of the 17th century. Chungming Island was close to the south shore two centuries ago, but today it is separated from the north shore by only a narrow strip of water and is still moving closer to it. The island has been expanding constantly and now covers more than 1,000 sq. km., making it China's third largest island, next to Taiwan and Hainan islands.

The Yangtze delta is advancing seaward at a rate of about one kilometer every 20 to 40 years, and the river mouth is also gradually narrowing. The two shores were 180 kilometers apart a thousand years ago. Today the distance has been halved.

In old China neglect of water control measures exposed the delta to the threat of waterlogging and drought. After liberation the working people built dykes, reclaimed large tracts of shoreland, and completed many water-control projects. They also built modern industry. Agriculture on the greater part of the delta has begun to be mechanized and electricity is widely used, resulting in a faster rise of production. An average of 6 tons of grain per hectare, with some counties and suburban areas topping 11 tons, makes the delta one of China's major producers of commodity grain.

The Pearl River Delta

The Pearl River delta with an area of 10,900 sq. km. was once a shallow bay dotted with rocky islands. Clear and with little sand, the Pearl River has an average annual runoff of 8,500 cu. m. per sec., but it discharges about 100 million tons of sediment into the sea over the same period. This is deposited in the calm waters of the bay. As a result the bay gradually became smaller in size and sandy islands were formed. It has thus become a delta of many islands, close to 100 rivers and streams, a web of creeks and eight outlets to the sea. Some of these outlets, flanked by mountains, are called "gates". The biggest is the Motao Gate, principal outlet of the Sikiang River, a main tributary of the Pearl. Next in importance is

Humen Gate, the main course to the sea from Kwangchow (Canton).

The plain along the Pearl River delta is gently rolling. Long years of effort by the laboring people have turned the formerly waterlogged low-lying areas into high-yield fishponds. Between them are man-made ridges four to six meters wide on which mulberry trees, sugarcane and other industrial crops are grown.

Today the delta continues to push seaward, its various branch estuaries advancing at different speeds, some at 80 to 100 m. a year, others at no more than 10 m. a year.

Though richly endowed by nature in soil fertility, rainfall and variety of products, the delta before liberation was plagued by flood and waterlogging which often caused heavy losses in production.

After liberation the working people built extensive water-control works, created fields by building walls to hold back the sea water, and reclaimed river flats. They developed the manufacture of farm machinery and electrically powered irrigation and drainage, and practiced scientific farming. This has ensured good harvests no matter what the weather, making the delta an important granary for Kwangtung province. Industry, too, has expanded rapidly. Kwangchow is now an industrial base in south China.

Other Deltas

Deltas have also been formed at the mouths of a number of medium-sized and small rivers that empty into the sea. Among them the larger ones are the Luanho River delta in Hopei province, Choshuihsi River delta in Taiwan province, and Hankiang River delta in Kwangtung province. In the hinterland there are many deltas at the mouths of rivers flowing into lakes, such as the Kanchiang River delta on the Poyang Lake in Kiangsi province. There are also dry deltas formed by rivers which came out of mountains and deposited their silt loads at their foot. One of these is the Kashgar River dry delta in the Tarim Basin in the Sinkiang Uighur Autonomous Region.

THE UNDERGLAZE-COLOR PORCELAIN OF LILING

ALTHOUGH the technique of decorating porcelain with color beneath the glaze has been known since the Tang dynasty (A.D. 618-907), production of it on a large scale began only after the liberation in 1949.

In ordinary porcelain the decoration is painted on after the article has been glazed. Then the article is fired a second time. On underglaze-color porcelain, on the other hand, the substance producing the color is applied to the article before it is fired. The article is then covered with a thin layer of glaze and fired. The colors on the finished product glow through the glaze with a freshness and iridescence far superior to those of ordinary porcelain decoration. These colors, too, will not fade or wear off, and there is no possibility of lead poisoning.

Because it was very difficult to find substances which give the desired color at the high temperatures needed for firing porcelain, through the centuries not much progress was made with the underglaze method. Underglaze colors must withstand a temperature of about 1,300° C. Overglaze decoration faces a re-firing temperature of only some 700° C.

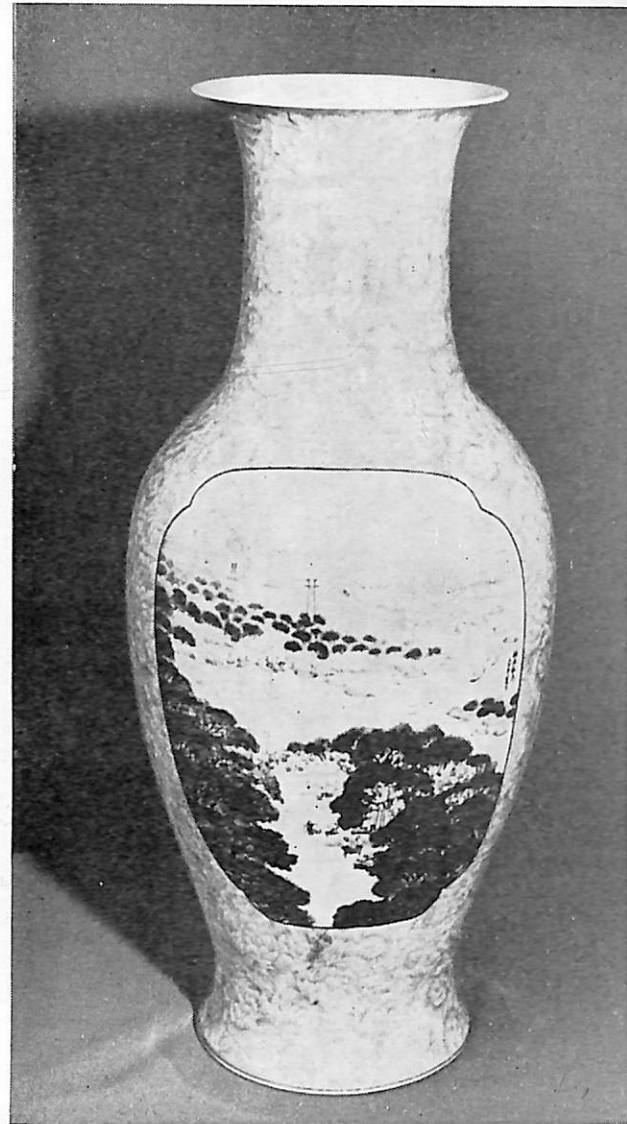
Color decoration was used beneath the translucent celadon glaze in the Tang dynasty. On this basis porcelain with varicolored underglaze decoration was developed in China. Early in the twentieth century potters at Liling in Hunan province discovered that cobalt oxide could produce a blue-green underglaze color. Later they found other chemical compounds that would give color under high temperatures and thus obtained underglaze green and sepia. Using gold, they were also able to obtain red. At the Panama International Exhibition held in San Francisco in 1915 a porcelain vase with a delicate flowering branch

design in underglaze blue and white won a gold medal. By 1930, however, production of underglaze-color porcelain, which demanded a great deal of capital as well as high-quality workmanship, had stopped in Liling. By the eve of liberation, not one of Liling's potteries remained in business, all forced to close down by the dumping of large quantities of cheap foreign chinaware on the domestic market.

After liberation the People's Government helped the Liling plants to resume production and develop their traditional art. Three thousand potters who had been unable to work at their trade before the liberation soon had their jobs back. The formerly-exploited workers who were looked down on in the old society were now masters of their potteries. Along with producing their ordinary line of goods, they plunged enthusiastically into recapturing underglaze-color technology which had almost died out.

They collected a great deal of material. In the countryside near Liling they sought out Wu Shou-chi, a veteran of almost 70, who had taken part in the designing of the Panama gold medal vase and possessed a wealth of experience with underglaze color. He had returned to his village 20 years earlier, after losing his job in Liling. In 1955 when a porcelain research center was set up in Liling devoted mainly to developing underglaze decoration, Wu Shou-chi and 16 other old craftsmen were asked to participate in its work.

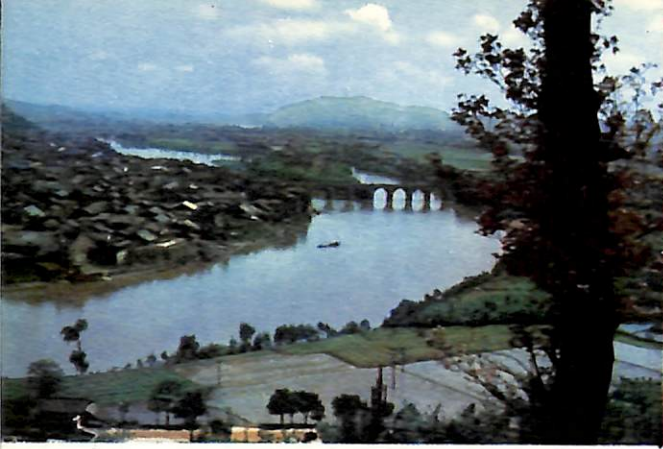
Wu Shou-chi has done much to bring the ancient craft to life again, passing on all his knowledge to others. In the past decade 300 people have been trained to apply the designs. They have become the mainstay for production of porcelain with underglaze decoration in



Vase with a design of Tungting Lake in autumn.

Liling. Wu Shou-chi often tells the younger people, "The Communist Party and the People's Government are really preserving and developing our artistic legacy. You should do your best to study it." Although Wu Shou-chi is now retired, he continues to go to the research center to guide its work.

LILING'S potteries began producing underglaze-color porcelain in 1956. Its potters made many experiments seeking formulas which would produce more



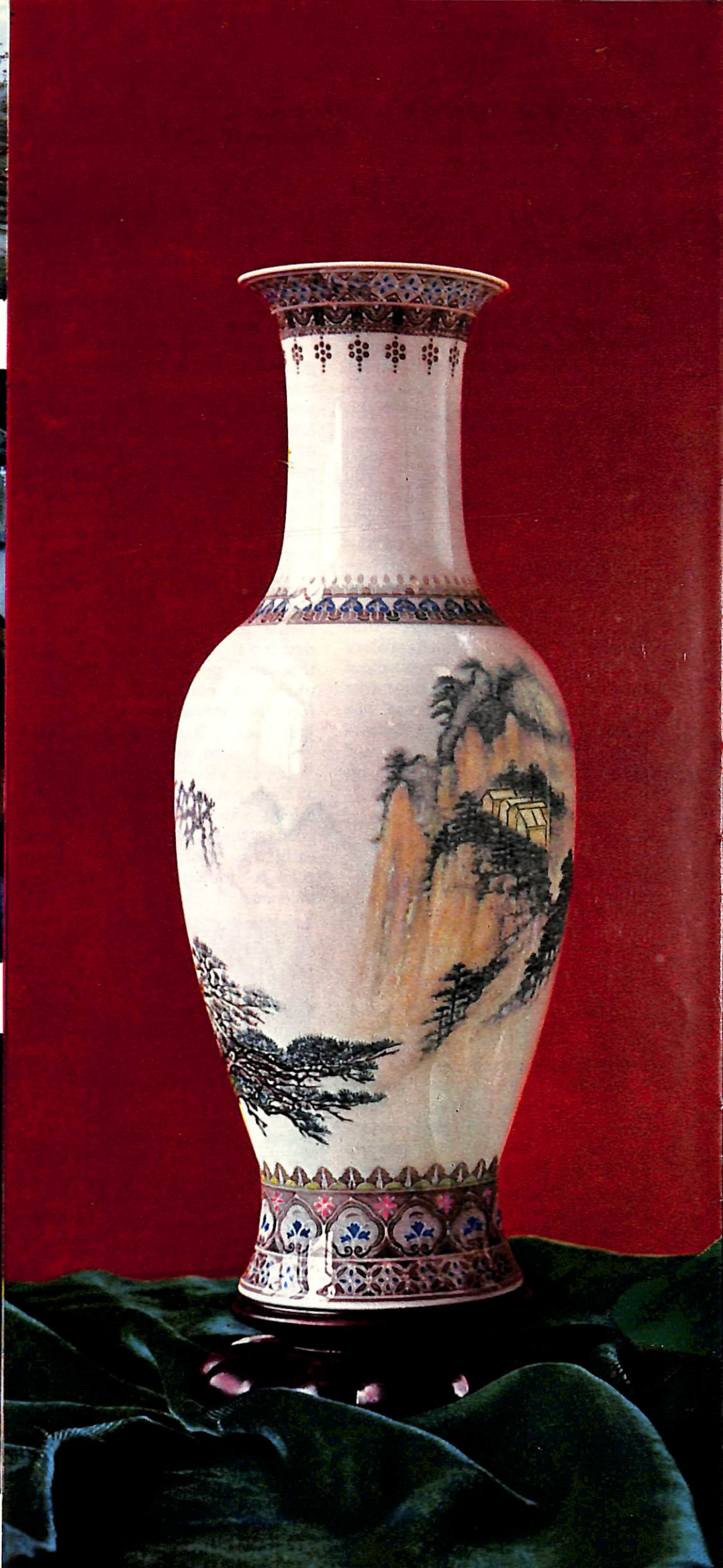
The porcelain center of Liling.



Wu Shou-chi, now over 80, still trains young potters in the art of painting underglaze designs.



A mould-making shop.



Vase with the design of spring on Mt. Huashan.



A decorative plate with a design of the Chusha Dip in the Chingkangshan Mountains.

"Goldfish" fishbowl.



Blue-and-white sugar bowl with designs in traditional papercut style.





Porcelain-makers ask the peasants for their opinions.

colors. As China's metallurgical industries developed, more and more oxides of rare metals became available for this purpose. From compounds of rare metals they were able to get a bright yellow, deep black, and a color which recreates the shaded black of Chinese ink painting. After much hard work and nearly 5,000 experiments they have increased the basic colors from the pre-liberation five to fifteen, and these can be combined to create a total of over 100 colors.

This wide range has made for richer and more varied underglaze decoration. There is, for instance, "Spring on Mt. Huashan", a varicolored underglaze design created on a vase by Chang Chen, one of the many young artists trained by the veterans. With bold application of red and yellow, he painted a glowing scene of the early morning sun on mountain slopes, with green peaks rising in the distance. Possessed of more consummate artistry than even traditional landscape painting, the picture seems to draw one into it.

Sun Ken-cheng, a veteran of over 40 years who had hitherto specialized in flower and bird designs in famille rose was inspired to create a vase design of an awakening lion with the inscription "With Fur Resplendent, His Roar Shakes the Mountains". It symbolizes the spirit of the Chinese people now that they have stood up.

A worker-engineer and a young artist worked together to create an eggshell porcelain bowl, decorated

with designs in the style of traditional papercuts showing scenes of flourishing activity in farming, forestry, livestock breeding and fishing in a people's commune. Another creation of recent years is a vase with a medallion design depicting in rich local style an autumn scene of thriving rice fields, orange groves and lotus blossoms on Tungting Lake in Hunan province. A decorative plate bears a picture of Chusha Dip, an outpost in the mountainous Chingkangshan revolutionary base which is cherished in the memory

of the people as the area where in 1927 Chairman Mao created the Chinese Workers' and Peasants' Red Army.

Along with these pieces on contemporary themes, new underglaze designs also include those landscapes, characters from history or traditional tales and bird, flower or animal designs which are healthy in spirit and popular with the working people. This is in accordance with Chairman Mao's teaching, "Let a hundred flowers blossom, weed through the old to bring forth the new". After a number of Han dynasty (206 B.C.-A.D. 220) tombs were excavated at Mawangtui not far from Liling in 1971, designers went to study the objects unearthed and utilized many of their forms and motifs in new varicolored underglaze designs.

Today Liling has a dozen enterprises producing pottery and porcelain or serving these industries. Some specialize in underglaze ware and their products are sold in over 80 countries. Production, which before liberation was all done by heavy manual labor, is step-by-step being mechanized or semi-mechanized.

Murals from the Han to the Tang Dynasties

Album containing 96 reproductions (40 in color) of murals discovered in 13 ancient tombs dating from the end of the Western Han dynasty (206 B.C.-A.D. 24) to the Tang dynasty (A.D. 618-907).

All were discovered after the founding of the People's Republic of China and many since the Great Proletarian Cultural Revolution began.

Painted on the walls of tombs of members of the feudal imperial family or high officials, the murals depict both the luxurious extravagance of the feudal rulers and the working people in production. They are a reflection of the class contradictions in feudal society. They also show the high technical skill of the ancient Chinese painters and the high artistic level of painting in those times.

Varied in content and rich in color, the murals provide valuable material for the study of painting from the Western Han dynasty to the Tang dynasty.

132 pages 26 × 32 cm. cloth

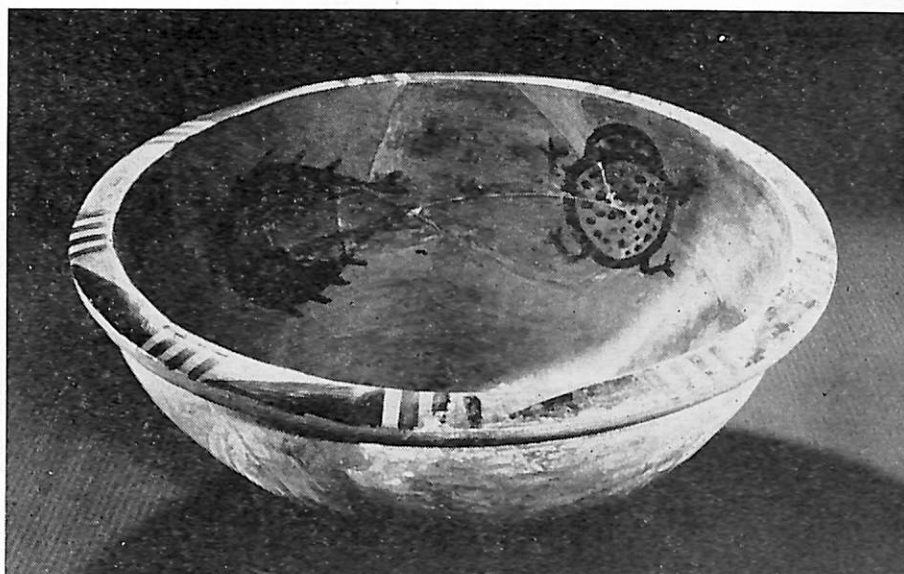
The album includes an introduction, historical notes and captions in Chinese, with separate English, French and Japanese translations.

Published by: FOREIGN LANGUAGES PRESS, Peking, China
Distributed by: GUOZI SHUDIAN (China Publications Center),
Peking, China

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Recent Finds of Ancient Pottery and Porcelain

YEH CHE-MIN



Painted pottery basin unearthed at Chiangchai, Shensi province.

THE APPRECIATION and study of ancient Chinese pottery and porcelain was extremely limited before liberation. Although pottery-making has a long history in our country, few objects had been unearthed, there was little literature on the subject, and many of the rare pieces had fallen into the hands of private collectors or had been taken abroad.

Unparalleled achievements have been made through excavation and study since the founding of new China. Nearly 2,000 ancient kiln sites have been discovered in more than a hundred counties in various parts of the country. Many new important types of pottery and porcelain have been unearthed, including painted and black-and-white pottery dating back 6,000 years to the late Neolithic Period, to fine porcelain ware buried in tombs about a hundred years ago. These provide extremely valuable material for the study of the development of pottery and porcelain-making in China, the appraisal of ancient Chinese art, and research into cultural exchange between China and foreign countries.

Masterpieces of Primitive Art

Since liberation, numerous examples of Yangshao (late Neolithic) painted pottery have been dug up in the Yellow River Basin, in Honan, Shensi, Chinghai and Kansu

YEH CHE-MIN is a member of the Pottery and Porcelain Group of the Palace Museum in Peking.

provinces. Large-scale excavations were made between 1954 and 1957 at Panpo village on the eastern outskirts of Sian in Shensi province, yielding quantities of painted pottery. Radiocarbon tests place their origin around 6,080 years ago. These finds were mainly decorated with fish designs but there were also human figures, frogs and deer.



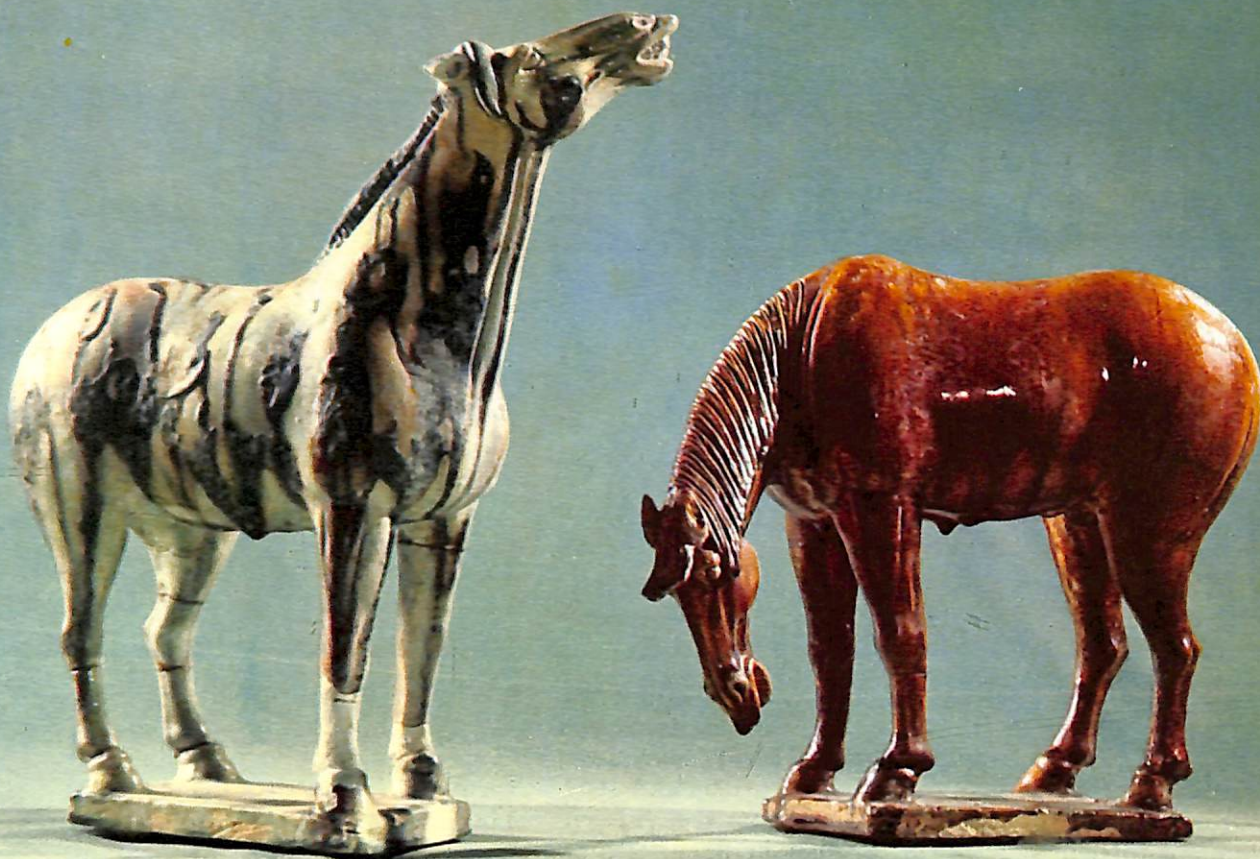
Above: Symbols, or primitive characters, incised on Yangshao (late Neolithic) pottery unearthed at Panpo village near Sian. Similar symbols appear on inscriptions and tribal marks found on bronze ware of the Yin and Chou dynasties (below).



A painted pottery basin, unearthed in 1972 at Chiangchai in Lintung county, 15 kilometers from Panpo, was almost identical in shape with those found at Panpo. The fish and frog design on the inside of this basin are drawn with simple but lively lines, and the shape of the vessel is smooth and regular. The earliest example of painting so far discovered, it is eloquent proof of the love of nature and artistic creativity of the people of that time. The rim and base of these round-bottomed basins are often painted black and incised with simple symbols. More than twenty such symbols have been noted. They show that the people already knew how to register events through signs which were the forerunners of writing. They provide valuable material for the study of the origin of Chinese characters and the art of handwriting.

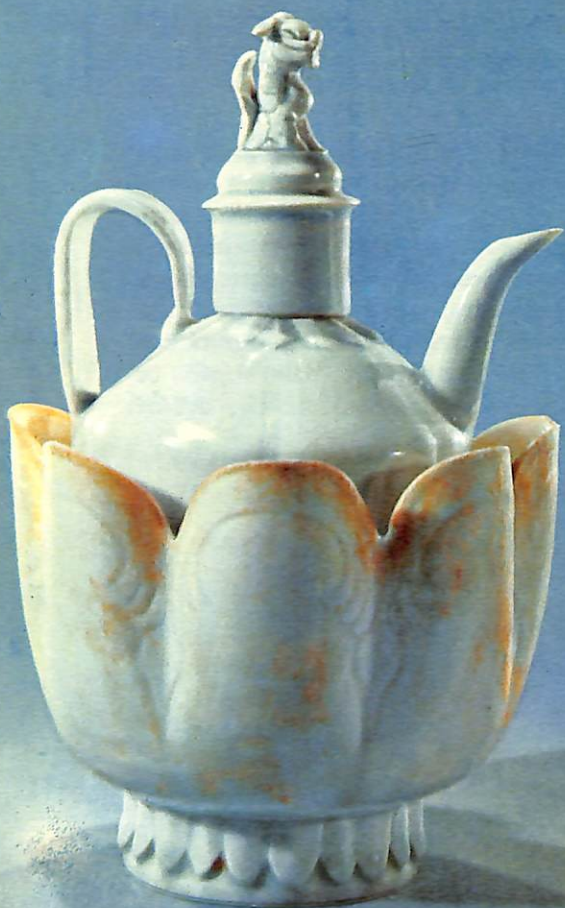
Celadon and Tang Dynasty Ware

Production of celadon ware developed rapidly during the Wei, Tsin and Southern and Northern dynasties which covered a period from A.D. 220 to 581. Since liberation many pieces have been unearthed in Chekiang and Kiangsu provinces in the lower Yangtze region. Fine examples are a figure of a sheep, and a lamp with a celadon stand in the shape of a bear, found in a third-century tomb in Nanking. Both are lifelike in form and lustrous in color.



Tang dynasty horses in three-color glaze.

Covered jar in blue and white with underglaze red openwork floral design.



Ying ching porcelain wine pot with lotus-shaped warming bowl.



A big leap was made in pottery-making during the Tang dynasty (618-907). While celadon and white wares improved in workmanship, a new variety — three-color glazed ware — appeared. Colored with green, yellow, brown, blue and red pigments, these wares were used for burial objects by the feudal ruling classes. Some were exported to foreign countries.

Exquisite three-color glazed pottery human and animal figures and painted pottery figurines have been found since liberation in the tombs of Prince Chang-huai (654-684) and Prince Yi-teh (683-701) in Chienhsien county, Shensi province. Excavations between 1960 and 1962 of the tomb of Princess Yung-tai (684-701) brought to light many objects in three-color glaze, some of which had decorations painted in gold. Two three-color glazed horses, one neighing against the wind and the other with head lowered in search of food, are good examples of brilliant smooth glaze and true-to-life poses.

The discovery of these hoards exposes the rapacity of the feudal ruling class and provides historical evidence for us to use in criticizing and repudiating the Confucian requirement of "elaborate funerals and long mournings". But they also provide us with more knowledge of the high artistic level reached by the craftsmen of the Tang dynasty.

Northern Pottery and Porcelain

A cream-white porcelain with carved, incised or stamped decorations appeared in Chientzu village, Chuyang county, in the north China province of Hopei between the late Tang and the late Northern Sung period (960-1127). This was the much-prized Ting ware made in one of the five famous kilns — Ting, Ju, Kuan, Ko and Chun. In 1969 more than 150 extremely fine examples of Ting ware, including bowls, plates, jars, boxes, vases and incense burners, were found buried beneath two pagodas in Tinghsien county, Hopei province. It was the first time such a large number of well-preserved pieces of the highly-prized Ting porcelain had been unearthed on one site. A vase with a raised lotus petal design on the body, characteristic of Ting

ware, had a silver band on the foot rim, something rarely seen on pieces of this type.

Many private kilns were built after the middle Northern Sung period. The outstanding feature of their products was the black and white body and glaze. Decorations were drawn in simple, vigorous lines, a unique style used on utensils for the common people. Most famous were the Tzuchow kilns in the towns of Kuantai and Pengcheng near Hantan in Hopei province. A kidney-shaped white pillow



Vase with carved lotus petal design found in Tinghsien county, Hopei province.



White porcelain pillow decorated with black floral scroll and human figure design unearthed in Hsingtai, Hopei province.

decorated with a black floral scroll design round the sides and a boy standing fishing on the surface, was unearthed in nearby Hsingtai in 1955. With masterly skill the artist portrayed with a few strokes the intense concentration of the small boy. Tzuchow ware and imitations of it occupied an important place in the pottery and porcelain annals of the East, and around the 12th century much was exported to southeast Asia.

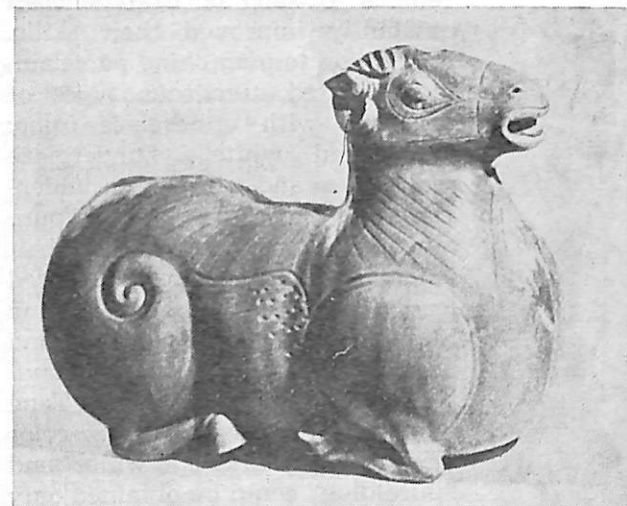
Another highly-prized type of local north China pottery was Chun ware. Made at the town of Shenhou and Pakuatung in Yuhsien county, Honan province, its glazes are exceptionally beautiful and of many colors and shades. Copper and iron oxides used as glaze materials produce different colors with reduced firing. They may become sky blue, blue-grey, pale yellow-green, dark- or grey-green, moon white (clair de lune), or purple-red. Some resemble the glow of the setting sun, while others have rosy splashes on a ground of opalescent green-blue.

A double-handled vase in its own porcelain stand unearthed in 1972 on the old site of the Yuan dynasty (1271-1368) capital near Peking is outstanding in form. The mouth and neck are shaped like a morning-glory flower. The two handles on the shoulders are in the shape of animal heads. Two tiger heads in relief appear between these handles and the vase itself is set in a porcelain stand. The stand consists of four "legs" attached at one end to the circular base and at the other to a top rim. A modelled human face appears on each leg supporting the top rim. A sky-blue glaze adorned with two splashes of purplish-red covers the body. This is an unusual piece even among Chun ware.

Chingtehchen Ware

Archaeologists have found that, while large numbers of kilns were built in north China during the Sung dynasty (960-1279), in south

Sheep in celadon glaze unearthed at Nanking.





Sapphire-blue wine cup with plum blossom decoration in gold unearthed in Paoting, Hopei province.

China, particularly in Kiangsi, Anhwei, Kwangsi and Fukien, a porcelain known as *ying ching* ware — a development of celadon — began to be produced. The most exquisite were made at Chingtehchen in Kiangsi province. The body of this type of porcelain is thin but hard, and its pale-green glaze, cleverly transmuted by the reduced firing of ferrous oxide, is as lustrous as jade. Unique to this type of porcelain are the carved designs, filled with translucent glaze, within the body which itself is of such fine texture that the outline of one's fingers can be seen through it against the light. The development of *ying ching* opened a new page in the history of porcelain-making in China.

A wine pot with a warming bowl was among the *ying ching* wares of the Sung dynasty unearthed in 1963 in Susung county, Anhwei province. The glaze of the pot is like pale green jade, and a lively figurine of a lion tops the cover. The gourd-shaped body and the lotus-shaped bowl in which it stands are combined in perfect harmony.

In the Yuan dynasty the ingenious artisans of Chingtehchen constantly improved their skills. In addition to *ying ching* porcelain, they created numerous types of porcelain with underglaze color: "blue and white", "underglaze red", "blue and white with underglaze red", "pure red" and "pure blue". Cobalt blue (from cobalt oxide) was obtained from low-fired lead glazes as early as the Warring States period (476-221 B.C.) and used in the making of *lapis lazuli* beads and, during the Tang dynasty, in producing three-color glazed ware. "Blue and white" and "pure blue" could be obtained only

when feldspathic rock was used as the material for glazes, and firing was done at a much higher temperature. This presented great difficulties and the overcoming of them was a mark of great technical progress.

"Blue and white" ware with its quiet coloring has been extremely popular ever since its creation several hundred years ago. It was sold widely in China and exported in large quantities to central and southern Asia and east Africa. From the Yuan dynasty tombs in different parts of China we have unearthed numerous *ying ching*, "blue and white", "underglaze red", Chun and Tzuchow porcelain. Among the finest are those in blue and white and pure blue discovered in 1964 in a cellar at Paoting in Hopei province.

A rare blue-and-white covered jar with red underglaze decoration is of superb workmanship. The lion figurine on the cover is vibrant with life. On the shoulders four hanging cloud designs, shaped like a plant believed to have properties bringing long life, form frames for

A sky-blue Chun ware vase of unusual shape unearthed in Peking.



white lotus flowers floating on small blue-and-white waves. On the cover of the jar and above the base rim are stylized lotus petals in blue and white, common to decorations on porcelain of the Yuan dynasty. The body is embellished with four depressed oval medallions framed in raised semi-transparent double contours. Four different openwork floral and rock patterns fill the medallions which are separated from the body backing them. The underglaze red used to color these patterns, against the blue-and-white designs on the body of the jar, give it a rich appearance.

A sapphire-blue wine cup with plum blossom decoration in gold was unearthed at the same time as this jar. The thin body of the cup and its fine glaze decorated with a spray of gold plum blossoms make it an object of rare beauty.

Gold decoration was used on pottery and porcelain quite early in China. Painted gold designs appear on the white and three-color glazed wares of the Tang dynasty, as well as on the Ting wares of the Sung dynasty. Some of the gold designs on the blue or black glazed ware of the Yuan dynasty were not painted but gilded. This was a new development in the decoration of Chinese porcelain.

During the Ming (1368-1644) and Ching (1644-1911) dynasties, technique in the making of Chinese pottery and porcelain improved steadily. The refinement of the body and glaze, the beauty of the shapes, and the variation of colors and decoration all excelled those of previous centuries. In recent years archaeologists have discovered quite a number of pieces of Ming and Ching pottery and porcelain which further illustrate this progress.

The many valuable pieces of pottery and porcelain unearthed since the founding of the People's Republic of China and especially since the cultural revolution provide a glimpse of the brilliant culture created by the Chinese people through centuries of hard work and scientific practice. This gives force to Chairman Mao's words, "The people, and the people alone, are the motive force in the making of world history."

Lesson 2

打电话

Dǎ Diànhuà

Making a Telephone Call

王: 喂! 刘志红吗?

Wáng: Wèi! Liú Zhìhóng ma?

Wang: Hello! Liu Zhihong?

刘: 是呀! 你是谁?

Liú: Shì ya! Nǐ shì shuí?

Liu: Yes! You are who?

王: 我是向阳。

Wáng: Wǒ shì Xiàngyáng.

Wang: I am Xiangyang.

刘: 啊! 是你! 好久不见了,

Liú: A! Shì nǐ! Hǎo jiǔ bú jiàn le,

Liu: Oh! (It) is you! Long time (we) not see (each other).

你好吗?

nǐ hǎo ma?

You (are) well?

王: 好啊! 你最近怎么样?

Wáng: Hǎo a! Nǐ zuìjìn zěnmeyàng?

Wang: Fine! You recently how?

刘: 我最近比较忙, 所以一直

Liú: Wǒ zuìjìn bǐjiào máng, suǒyǐ yízhí

Liu: I recently quite busy, therefore till now

没去找你。

méi qù zhǎo nǐ.

(I) not go (to) look for you.

王: 喂! 我明天回杭州去, 你

Wáng: Wèi! Wǒ míngtiān huí Hángzhōu qù, nǐ

Wang: Hello! I tomorrow return (to) Hangchow. You

有什么事吗?

yǒu shénme shì ma?

have what business?

刘: 怎么现在突然要回杭州?

Liú: Zěnmé xiànzài tūrán yào huí Hángzhōu?

Liu: How (is it) now (you) suddenly will return (to) Hangchow?

王: 前几天我接到弟弟一封

Wáng: Qián jǐ tiān wǒ jiēdào dìdì yì fēng

Wang: Before several days I received younger brother a

信, 告诉我他要去支援边疆的

xìn, gàosù wǒ tā yào qù zhīyuán biānjiāng de

letter, telling me he will go (to) support frontier region's

建设, 下星期就要走, 我想

jiànshè, xià xīngqī jiù yào zǒu, wǒ xiǎng

construction, next week (he) will go. I want to

回去看看他。

huíqù kànkàn tā.

go back (to) see him.

刘: 你弟弟去边疆, 很好。

Liú: Nǐ dìdì qù biānjiāng, hěn hǎo.

Liu: Your younger brother goes frontier region, very good.

你买好车票了吗?

Nǐ mǎihǎo chēpiào le ma?

(Have) you bought train ticket?

王: 买好了。明天下午一点钟的

Wáng: Mǎihǎo le. Míngtiān xià wǔ yì diǎnzhōng de

Wang: Have bought (it). Tomorrow afternoon one o'clock

火车。

huǒchē.

train.

刘: 你回杭州一定能看见

Liú: Nǐ huí Hángzhōu yíding néng kànjiàn

Liu: You go back (to) Hangchow certainly will be able to see

咱们的老同学, 见到他们,

zánmen de lǎo tóngxué, jiàndào tāmen,

our old schoolmates. (When you) see them,

替我问好。

tì wǒ wèn hǎo.

for me ask (are they) well.

王: 好, 我回来以后去看你。

Wáng: Hǎo, wǒ huí lái yǐhòu qù kàn nǐ.

Wang: Good, I come back after, go to see you.

刘: 祝你一路平安。

Liú: Zhù nǐ yì lù píng'ān.

Liu: Wish you a journey peaceful.

王: 谢谢。再见!

Wáng: Xièxiè. Zàijiàn!

Wang: Thanks. See again!

刘: 再见!

Liú: Zàijiàn!

Liu: See again!

Translation

Wang: Hello! Is this Liu Zhihong?

Liu: Yes. Who is this?

Wang: This is Xiangyang.

Liu: Oh, it's you! We haven't seen each other for a long time. How are you?

Wang: Fine. How have you been recently?

Liu: I've been quite busy recently so didn't go to see you.

Wang: Hello! I'm going back to Hangchow tomorrow. Do you have anything you want me to do for you?

Liu: How is it you're suddenly going back to Hangchow?

Wang: A few days ago I received a letter from my younger brother. He's going to help build up the frontier region and is leaving next week. I want to go back to see him.

Liu: It's splendid that your younger brother is going to the frontier region. Have you bought your train ticket?

Wang: I have. The train leaves at 1 p.m. tomorrow.

Liu: When you are in Hangchow you will certainly meet some of our old schoolmates. Please give them my regards when you see them.

Wang: Good. When I return I will go to see you.

Liu: Have a good journey.

Wang: Thanks. Good-bye!

Liu: Good-bye!

Notes

1. Names. The Han people, who make up 90 percent of the Chinese population, place the surname before their given name. For example, in **Liu Zhìhóng** 刘志红, 刘 is the surname, while 志红 is the given name. Given names sometimes consist of only one character, such as **Zhāng Wén** 张文, in which 张 is the surname and 文 the given name. There are also a few double-character surnames, such as **Dōngguō** 东郭 and **Ōuyáng** 欧阳. Among friends and relatives, to show familiarity, only given names are used. When the given name has only one character, both the surname and given name are generally used.

2. **Wèi** 喂, a greeting, is equivalent to "hello" in English. It can be used when making a telephone call or hailing someone at a distance.

3. Modifiers of nouns, verbs and adjectives precede the words they modify. In **Míngtiān xiàwǔ yì diǎnzhōng de huǒchē** 明天下午一点钟的火车 (Tomorrow 1 p.m. train), **Wǒmen yìqǐ kàn diànyǐng** 我们一起看电影 (We see the film together), and **Wǒ bǐjiào máng** 我比较忙 (I am quite busy), the modifiers 明天下午一点钟, 一起 and 比较 are all in this position.

The word **de** 的 is usually placed between the adjective and the noun it modifies.

4. The subject of a sentence can be omitted when the meaning is obvious. For example, **Hǎo jiǔ bú jiàn le** 好久不见了 (We haven't seen each other for a long time). The subject 我们 is omitted. **Zěnmē xiànzài tūrán yào huí Hángzhōu?** 怎么现在突然要回杭州? (How is it you're suddenly going back to Hangchow?) The subject 你 is omitted. **Zhù nǐ yí lù píng'ān** 祝你一路平安 (I wish you a happy journey). The subject 我 is omitted.

Exercise

Read the following text:

今天王向阳给我打了一个电话, 他告诉我明天回杭州去。因为他弟弟要去边疆, 支援边疆的建设, 下星期就要走, 所以他回去看看他弟弟。

他这次回杭州, 一定能看见一些我们的老同学, 我让他替我问好。他说回来以后, 来看我。



Trade Fair Special

THE OPENING of the Autumn 1974 Chinese Export Commodities Fair on October 15 was the occasion for the issue of a special 8 fen stamp on the fair.

The stamp features the new exhibition hall in Kwangchow (Canton). Beneath the five-star red flag, visitors from all over the world are entering the hall. The slogan atop the building reads: "Advance Victoriously by Following Chairman Mao's Revolutionary Line." Vermilion, blue, apple-green, light blue. Serial number: T6 (1-1).

The stamp measures 27 × 60 mm. Perf. 11. Photogravured.





